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THE

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No. 7.

AMERICAN BAPTIST MISSIONARY UNION.

MEETING OF THE BOARD OF MANAGERS.*

The Board of Managers of the American Baptist Missionary Union held its thirty-sixth annual meeting with the Washington Street Baptist Church, Buffalo, N. Y., commencing on Tuesday, May 14, 1850. Hon. James H. Duncan, Chairman of the Board, being absent, Rev. Elisha Tucker, D. D., of Ill., was appointed Chairman, *pro tem*. After a season spent in devotional exercises the roll of the Board was called, and twenty-six ministers and ten laymen appeared to be present.

The Annual Reports of the Treasurer, the Auditing Committee, and the Executive Committee, were read and referred to the following committees:—

On Obituaries.—H. J. Ripley, L. Raymond, J. B. Olcott.

On Finances.—D. R. Barton, D. M. Wilson, J. Borden, L. D. Boone, B. Greenough.

On Publications.—A. S. Train, H. Fletcher, H. V. Jones, J. T. Seeley, W. Bucknell, Jr.

On Agencies.—C. B. Davis, E. Cushman, J. L. Moore, S. Tucker, D. Bowen.

On Burmese Missions.—E. G. Robinson, N. G. Lovell, H. Davis, T. Wattson, S. N. Kendrick.

On Karen Missions.—S. F. Smith, E. E. Cummings, J. G. Collom, R. R. Raymond, M. Allen.

Siam and Chinese Missions.—O. C. Comstock, W. Clarke, S. J. Drake, J. C. Foster, T. D. Chollar.

Assam and Teloogoo Missions.—D. Ives, J. Smitzer, H. I. Parker, J. Jennings, S. Haskell.

Bassa Mission.—R. Babcock, D. C. Eddy, S. B. Page, N. Hooper, S. D. Phelps.

German Mission.—L. Tucker, B. T. Welch, I. Wescott, W. Douglass, T. O. Lincoln.

French and Greek Missions.—L. F. Beecher, I. Harris, H. Seaver, G. W. Harris, J. Hall, J. Reed.

Indian Missions.—J. N. Granger, N. Colver, A. Bennett, A. D. Gillette, S. W. Adams, J. N. Wilder, Jesse Elliott, E. E. Cummings, T. O. Lincoln.

* We present an abstract of the proceedings of the Board and Union. The full report will be published in a separate form.

A report from the Executive Committee on the Comparative Claims of Missions to Reinforcement was read, and referred to Rev. Messrs. J. Stevens, L. Tucker, D. D., A. Wheelock, L. Stone and A. P. Mason.

REPORT ON CLAIMS OF MAULMAIN MISSIONS.

The Committee appointed last year, on the Claims of the Maulmain Missions, presented the following report which was adopted.

The committee appointed at the last meeting of your body, with instructions to inquire into the relative claims to reinforcement and support of the Maulmain Burman and Karen Missions, and to offer such suggestions to the Executive Committee, relating to these missions, as the facts in the case might seem to require, respectfully present the following report :

Your committee have attended to the duty assigned them : several meetings have been held, and a sub-committee have visited the Missionary Rooms, in Boston, where every facility was afforded them for obtaining a full understanding of the whole subject. They have also been favored with a personal interview with both the Corresponding Secretaries, and with Rev. Messrs. Vinton, Osgood and Haswell, returned missionaries. They also addressed a fraternal letter to the Executive Committee, whose reply, your committee are happy to state, shows that that body entertain similar views to those to which your committee have been led.

Your committee believe that the Executive body are prepared to sustain both these important missions, to the fullest extent allowed by the contributors to the Union. Your committee do not find that any further action of the Board, upon the subject assigned to them, is required.

All which is respectfully submitted.

S. H. CONE, *Chairman.*

JAMES N. GRANGER, *Secretary.*

A paper from the Executive Committee, on the Resuscitation of the Ava Mission, was read and referred to Rev. Messrs. W. R. Williams, D. D., P. Church, D. D., J. L. Burrows, A. M. Beebee, Esq., and Rev. H. T. Love. A paper, also from the Executive Committee, on the Reinforcements and Appropriations for 1850-1, was referred to Rev. Messrs. J. G. Warren, M. Stone, D. B. Cheeney, Mr. N. Crosby and Rev. J. F. Wilcox.

A committee consisting of Rev. Messrs. S. S. Cutting, S. B. Webster, P. Werk, G. W. Bosworth, L. H. Moore, Z. Freeman, A. D. Gillette, J. Schofield, Mr. J. Conant, and Rev. S. J. Drake, was appointed to inquire into the expediency of changing the time of holding the Annual Meeting of the Missionary Union, from the month of May to the month of September or October.

On Tuesday and Wednesday evenings public missionary meetings were held, for addresses and prayer, when large audiences were addressed by Rev. Messrs. J. M. Haswell, of the Burman Mission ; M. Bronson, of the Assam Mission ; E. Kincaid, reappointed missionary to Ava ; J. W. Parker, of Mass. ; and Amos Sutton, of the English Baptist Mission to Orissa.

Wednesday was chiefly occupied in hearing reports from the several committees. These reports we present in full, with other papers read to the Board. They elicited much animated and interesting discussion on the important topics embraced in them.

RESUSCITATION OF THE AVA MISSION.

Soon after the reappointment of the Rev. E. Kincaid, as a missionary to Ava or some other place in the northern part of Burmah, the Executive Committee were requested to send a missionary-physician to the same field and at the same time. The brother who applied for the appointment, besides the qualifications which might ordinarily be looked for in a candidate for such service, had the advantage of an

intimate knowledge of the Burmese people and language. For these reasons, and from the conviction that his medical skill would prove a shield to the mission, nearly every pastor and several laymen of Philadelphia manifested a lively interest in his appointment: and the Committee would have complied with their wishes could it have been made probable that a Christian missionary might perform his work within the empire, or that the brother would be a successful preacher in one of the ceded provinces. In the absence of such information they were unprepared to incur the expense and hazard of the experiment without special authorization from the Board. They thought it would be better for Mr. Kincaid first to go to Maulmain or Akyab, carrying with him the assurance that the medical missionary should be appointed on his sending home a carefully formed opinion that the way was open for resuming labor in Burmah Proper. Under these circumstances it was proposed that so much of the subject as refers to the practicability of resuscitating the Ava Mission, and the importance of taking more vigorous measures speedily to accomplish it, be laid before the Board at the present session; and the Committee, in doing so, are expected to refer to some of the facts and principles which deserve a place in the deliberations that may be given to the question.

Considerations of grave import and high interest favor the reë occupancy of Ava, and other places in Burmah Proper, at the earliest practicable time. These are to be found in the relations which American Baptists sustain to the evangelization of the empire; in the character and number of its population; in the relative position of the country; in the necessities of its Christian disciples; and in the expectation of the Christian world. The Committee have referred to the influence which these considerations have had on their own minds, in the report on the Comparative Claims of Missions to Reinforcement. No missionary field can have stronger claims on this Board; and if the opportunity for replanting the mission were within reach, it would baffle the wisdom of the wisest to show that the work might be left undone without incurring the displeasure of Him whom we serve.

But is Ava, or any other point in Burmah Proper, accessible to the Christian missionary as a *field of missionary labor*? The information needed in examining this question, can be drawn from no higher sources than the statements of the men who now are or have been connected with the missions in Burmah. From them the Board have learned that, as a result of the revolution of 1837, in which Thurawadi usurped the throne and expressly prohibited evangelical labor,* the peril of conducting the work became so great as to induce every missionary to leave the country. Ava was abandoned in that year, and Rangoon in 1838; but the missionaries proceeded to the Tenasserim provinces, with the design of seizing the first opportunity of returning to their stations. Mr. Kincaid and Mr. Abbott went to Rangoon in 1839, with the hope of recovering their positions. Referring to this visit Mr. Abbott said: "I became more fully convinced than ever of the impossibility of doing anything directly for the Karens under the present government, without involving them in sufferings more serious than they have ever yet experienced." And in a letter dated Akyab, 1840, Mr. Kincaid said: "Brother Abbott and I had been laboring as we could in Maulmain and the villages, waiting for some change in Burman affairs. We spent some time in Rangoon, but in the end were convinced that it was quite useless to remain, as nothing worthy of being called missionary work could be accomplished. Like the merchants we could sit in our houses, and, if this were all that was necessary, we could keep the ground. There is no difficulty about *living* in Burmah, but we could not teach the people, for the people dare not come near us. While this state of things existed, and there were other large fields open to our efforts, it seemed not the part of wisdom to

* See an article by Rev. E. Kincaid, on Revolutions in Burmah, in *Missionary Magazine* for 1846, p. 105.

remain idle in Burmah. The command is plain, 'If they persecute you in one city flee to another.' When, in the providence of God, Burmah shall be open to our intercourse with the people, in a very few days we could go over to Bassein, or by the *Aing pass* could go directly to Ava." These were the facts and opinions which led the missionaries to abandon their stations in Burmah, and subsequently to plant others in the ceded provinces.

From that time to the present the missionaries, both Burman and Karen, have manifested earnest solicitude for the renewal of operations in Burmah. Mr. Ingalls was desirous of being located there in 1844, and Messrs. Vinton, Stevens and Ingalls went to Rangoon in the dry season of 1844-5 to ascertain the practicability of occupying it; but they found nothing to justify the experiment. Early in 1846 tidings reached this country that the reign of the intolerant Thurrawadi had been superseded by a regency, in which the intelligent and magnanimous Mekara was said to hold a conspicuous place, and in 1847 Dr. Judson removed to Rangoon with the hope of renewing the work of evangelization. The aged governor received him favorably, "not as a missionary," however, "but as a minister of a foreign religion, ministering to foreigners resident in the place, and as a dictionary-maker, laboring to promote the welfare of both countries." After residing in the city a few weeks, Dr. Judson wrote, under date of March 28: "The present administration of government, though rather more friendly to foreigners, is more rigidly intolerant than that of the late king Thurrawadi. Any known attempt at proselyting would be instantly amenable at the criminal tribunal, and would probably be punished by the imprisonment or death of the proselyte, and the banishment of the missionary." Dr. Judson was not allowed to wait long for an illustration of the hostile disposition of the government. His Sabbath services were broken up; and he concluded that a footing in Rangoon could be obtained only by securing some countenance at Ava. The aged governor consented to the measure, and arrangements were made for visiting the capital; but the journey was prevented by an unforeseen deficiency of funds, and an unfavorable change in the administration of the government of Rangoon. The lack of funds was made up as soon as the Committee knew of its existence, but Dr. Judson returned to Maulmain in September, 1847. No attempt has since been made to resume missionary operations at Rangoon, and no change is known to have taken place in the policy of the Burmese government.

Mr. Abbott returned to Sandoway in November of 1847, determined, if possible, to plant a missionary station at some point in the province of Bassein or Rangoon; and the Committee gave him assurance of every help at their command. His heart yearned with paternal solicitude over the thousands of Karen disciples who needed his succor; and it was his intention to seek a foothold in Burmah Proper, through what might appear to be the most favorable route after re-surveying the ground. The first attempt was made in December, 1848, by way of Bassein river; the second early in 1849, by crossing the hills at the head of the river; but both attempts were unsuccessful. Dread of impeachment before the king, led the governor of Bassein to refuse the missionary admission within his territory in the first instance, and to drive him out of it in the second. - But Mr. Abbott has some reason to hope that these attempts will, in the end, open the way for him to reënter Burmah. His latest letters, however, speak of the measure as being now impracticable; and within the last six months missionaries at Akyab, Maulmain and Tavoy, have spontaneously given the same opinion. One of them, Mr. Ingalls of Akyab, in a letter dated December 24, 1849, suggests a commercial treaty, between the government of the United States and the court of Ava, as the only feasible plan of regaining our ground in the empire; and measures have been taken to bring the subject to the notice of our government.

The Committee have thus alluded to the history of the abandonment of Ava and Rangoon, and the attempts made to reoccupy them, not because they suppose that

history to *prove* Burmah to be inaccessible, or that no direct effort should now be made to regain the ground. On the contrary, an appointment was given to Mr. Kincaid for this object with all cordiality and without hesitation. But when it was proposed to send with him a medical helper,—thus becoming responsible for his support during life, while no such helper was needed in any of the missions of the ceded provinces,—the Committee felt bound to wait for the instructions of the Board, or for evidence that missions would be tolerated by the Burmese government.

They also felt the necessity of estimating the probabilities of meeting the additional expenditures involved in the reöccupancy of Burmah,—for the appropriations desired by existing missions, together with the sending forth of missionaries ready to return and those under appointment, will swell the expenditure of the year ending April 1, 1851, from \$10,000 to \$15,000 beyond that of the last year.

But the Board may deem it wise to direct an expenditure beyond the demands of existing operations, in order to give the fairest trial to the intensely interesting project of resuscitating the Ava Mission. In that event, the Committee will implicitly and heartily comply with such instructions; and in any event, they will not cease to pray that Burmah may speedily throw open all her gates to the Christian missionary, exclaiming, “How beautiful upon the mountains are the feet of him . . . that publisheth salvation !”

On behalf of the Committee,

EDW. BRIGHT, JR., *Cor. Sec.*

The subject is one of grave import, and is not without its peculiar difficulties. The renewal of aggressive operations on the part of our missions against the heathenism of Burmah Proper, has been for some years the theme of solicitude, discussion and prayer. It seemed a reproach on American Baptists, that whilst their labors had been drawn off or excluded from these territories, some members of the much older Romish missions remained in comparative security; although it was understood they so remained in virtual inertness, mute and bound, as to any efforts at proselytism. Our own labors among the Karens, a noble though a subjugated race of the population of Burmah, had been and yet are crowned with signal benediction. And the recent journals of Roman Catholic missions show, that to this field, in which our triumphs have far outstripped any Burman results of their labors, our success has provoked them, and in consequence, Romish priests are now going thither to rival, to thwart, and, if it may be, to supplant us.

A brother beloved, who, after long toil in the East, had been spending years amongst us, feeding and kindling missionary zeal in this his native country, finds himself now in a state to attempt the resumption of his eastern tasks; and his heart yearns to preach Christ at Ava itself, the imperial capital of Burmah. A large portion of his family will accompany him: and it is thought that their very presence, with the husband and father, will be to Burman suspicion a pledge of the honest and unworldly character of his mission. But, severed there, as this family would be from such medical relief as is accessible at many other mission stations, it seems desirable that they should not be sent out so unprovided in their perilous loneliness, and where sickness so likely to befall them would become doubly fearful and needlessly fatal. A brother who was in youth long a resident of that country, speaking several of its tongues, of approved medical skill, and a kinsman of the missionary, and himself of allowed piety and devotion, offers himself and family to attend the venture. Brethren in Philadelphia, long the city of his residence, urge his appointment and most forcibly.

On the other hand the Executive Committee at Boston find themselves surrounded by peculiar embarrassments. Recognizing the worth and medical skill and disinterestedness of the missionary physician, thus nominated for appointment, the brethren left in the keeping of our Mission Rooms are like Paul the Apostle,

burdened with that charge, so anxious though so blessed a one: "the care of all the churches cometh upon" them. They must look with earnest solicitude to the effect of every new station, established or reoccupied, upon the churches *at home*, as winning their decided sanction and support; and upon the missionary churches and laborers *abroad*, as it may propitiate their judgment, and as it may aid *their* work on the one hand, or on the other hand lessen and divide *their* resources.

Our churches in this country have spoken with some distinctness their opinion, that the press and the school and the tract may have sometimes crowded disproportionately on the old apostolic method—the simple preaching of Christ's word; and that the Executive Committee should therefore sedulously seek to restore the balance that may have been disturbed, between such ministerial and other forms of missionary labor. The physician in the present case would not go out as an ordained minister. Again, whilst opinions expressed on the part of some brethren, as our excellent brother Kincaid himself, and others more or less conversant with Burmah, favor the conclusion that Ava is open as a missionary station, several of our missionary brethren in Burmah itself seem to hold an opposite sentiment. If the doors of the imperial capital be found yet hopelessly sealed, the casting of the missionary enterprise which makes the experiment into so large and costly a shape, would be occasion hereafter of some regret if not complaint. It is allowed that, if the gates be found open, a physician may be himself one of the strongest commendations and safeguards at Ava to a preaching missionary. The Luke, "the beloved physician," may not only minister to the bodily infirmities of the Paul, but be the usher and defender and patron of the Apostle. But this is an uncertain result, remote and problematical; whilst the pecuniary burdens consequent upon the measure would be certain and immediate and permanent. The Executive Committee are willing that our brother Kincaid should go forward; and if on trial he find his hopes as to the accessibility of the capital to be warranted, that, upon his sending back the requisite statements, the appointment of the missionary physician should be made, and the entire missionary staff required at the capital be thus completed.

Now it is the duty of the churches of Christ to cultivate a holy spirit of enterprise, and a generous, trusting faith in the God whose promises were never small, and whose strength is not yet spent. But he is also a God of counsel, and would have his people walk wisely and in lowliness before him. Whilst he blesses the simple trust that is the best basis of missions, he does not approve the kindled imagination and the glowing and self-reliant impulses that are often mistaken for simple faith, but which may be more truly entitled the romance of missions. Ava must have great influence; and deserves from us great remembrance and greatest prayers. In the first preaching of his gospel, Christ bade the apostles begin at Jerusalem, the Ava of Judaism; and Paul, Christ's great apostle to the uncircumcision, yearned through weary years to visit Rome, the metropolis of that Gentilism which he especially sought to convert. To that Burman race for whom your missionaries have translated the Bible, and so long prayed and toiled—the imperial Ava is both a Jerusalem and a Rome,—the seat of civil dominion and the proudest fastness of spiritual delusion and despotism. But as God in the early ages of the church soon scattered the apostles *from* Jerusalem; and made some of the greatest triumphs over Gentilism to be won far away *from* Rome; so it may be in the labors of the nineteenth century upon heathen Burmah. The capital having early repelled, may long and obstinately exclude what the nation is yet to receive at other points more vulnerable, and through channels which no despotism can always guard and close. And while Faith is daring as against the world, she must be docile and submissive as before the Providence that wields the world and guides the church.

Your committee have felt the solemnity, the special difficulties, and the vast responsibilities that cluster around a wise decision of the pending question. Apprehending in the expected larger expenditures of the coming year requisite for exist-

ing appointments, a very heavy draught upon your treasury, they yet desire to extend, where God seems to beckon us to the work, the cords of the missionary enterprise. But if in stretching out these cords the churches do not actually lengthen them by enlarged zeal, contributions and prayer, then the cord so extended at one spot will be only tightened at another, and perhaps with the result at this latter point to cripple, and it may be to strangle, other branches of our missions where the station is less than the present, one of uncertain enterprise, and where the demands for help are loud, imperative and unquestionable. Strongly as we may be attached to new enterprises of high adventure and large promise—and we are bound to them by every tie of Christian sympathy and pious hope—yet we must not forget that to the existing stations we are held not only by all those above-named ties, but by the added and stronger bonds of the explicit, solemn and repeated pledges we have given—pledges we can neither easily discharge nor innocently forget.

Some of your committee have leaned, therefore, to the recommendation of the Executive Committee, that our brother Kincaid's experiment be first made; and that the appointment of a physician be reserved as a contingency to depend on the success of the experiment at Ava. But to conciliate as far as is possible the wishes of all, your committee have concluded to unite in recommending yet another modification. It is, that the Board now recommend to the Executive Committee, to appoint a missionary physician: but that, from a regard to the growing demand of the churches at home for preachers as laborers in the missionary field, this appointment of a physician be with the explicit condition, that if the attempt to plant a station at Ava should be in Divine Providence frustrated, then such physician's relations to this Board cease. In suggesting this, the committee would expressly protest against any misconception. They have formed from concurrent testimony a high estimate of the worth of the brother, of his medical skill, and of his pious consecration. But they understand that he would be at no loss to secure, in the British colonial or consular establishments, an appointment with higher remuneration than we can offer, and would not therefore incur pecuniary loss or wrong. On the other hand, our missions in the ceded provinces, apart from Burmah Proper, do not, it is understood, require the increased burden of such medical laborer to be attached to the mission.

Your committee make, with great distrust and after protracted and anxious discussion, the preceding suggestions as affording what seemed the most feasible, harmonious and safe disposal of the question.

Resolved, That the Board will sustain the Executive Committee, in vigorous efforts to resume missionary operations in Burmah Proper, and will justify the Committee in the appointment of a medical helper, to accompany the Rev. Mr. Kincaid in his attempt to reënter that field, on such conditions as are suggested by the Report of the Committee of five on the part of this Board.

REPORT ON REINFORCEMENTS AND APPROPRIATIONS.

Your committee have examined with as much care as the time would allow, the facts and reasonings of the paper submitted to its consideration, and are prepared to sympathize most heartily with the Executive Committee in their perplexity.

The history of the past, the moderate advance which from year to year has been made in the offerings to the missionary cause, and the pressing claims of other departments of benevolent and Christian enterprise, seem to forbid any considerable advance in the expenditures of the coming over those of the past year. Any scale of increase unwarranted by the liberality of the churches and involving the Union in debt, should, in our judgment, be adopted with caution; and in no case could be justified only by the sternest necessity. Still we solemnly believe our motto should be onward. *Onward, ONWARD*, in an enterprise like this, indicates the only policy that can ensure success, or that is at all in keeping with the magnitude of the

objects to be realized. To devise small things is to go backward. To devise liberal things is to go forward.

Our God has gone out before us, so as he never went out before the church in any former period. Is it not alike our duty and our honor to follow? As the leaders of the sacramental host of God's elect, is it not the duty of the members of this Board and this Union, to go out before the people? and so surely as they do it, in the spirit of self-sacrifice, will not the people follow? God by his acts has created a demand upon us, and thereby assured us of his confidence in our ability and our readiness to meet it. It is our prerogative, by our liberal plans and our personal zeal, to create a demand on the resources of the saints, and thereby show that we believe them both able and willing to meet that demand. God says to us, "Come and see what I am doing, and have a part with me." It is our privilege to say to our brethren of like precious faith, Come and see what we are doing, and share with us in the Godlike achievement.

The world is perishing. The heathen are calling for the bread of life. Doors of usefulness, wide and effectual, are opened in every land. The Spirit is poured out from on high, and converts are multiplied. Our missionaries are fainting on the field and crying to us for helpers. Stations, where holy men of God toiled and died, are vacant and must be manned anew. Our churches have means enough, and more than enough, for every emergency. Your committee would therefore recommend the adoption of the following resolutions:

Resolved, as the sense of this Board, That the exigencies of the times and the claims of our missions demand for the coming year an outlay of at least *twenty thousand dollars*, over and above the expenditures of the last year.

Resolved, That by our personal sacrifices, by our influence in the pulpit and out of it, by encouraging in every possible way those self-denying men who, in the capacity of agents, gather up the offerings of our churches, and above all by devout prayer to the God of Missions, whose are the silver and the gold, and in whose hands are the hearts of all men, we will seek to meet this claim and swell the income of the present year to the requisite amount.

Resolved, That the paper now under our notice be read before the Union on Friday morning, and submitted to the deliberation and action of that body.

REPORT ON THE GERMAN MISSION.

The committee to whom was referred that part of the report of the Executive Committee relating to the German Mission, submit the following:

It is with emotions of unmingled pleasure, and with unfeigned gratitude to God, that we learn that the same eminent success which attended the first efforts of our beloved brother Oucken, to preach the gospel to his countrymen, still continues to be enjoyed by himself and his coadjutors; and that the mission shares largely in the divine favor. In many respects this may be regarded as the most important mission established within the present century.

Acting in the very heart of Europe,—characterized by thoughtfulness, integrity, perseverance, an unconquerable love of literature and vastness of learning,—the German mind is fitted to exert a controlling influence over the nations of continental Europe.

In reading the history of the German churches, the labors of the missionaries and pastors, the persecutions endured by some, and the self-denying and self-sacrificing spirit manifested by private members, we are reminded of the history of the apostolic churches.

A distinguishing feature of this mission is the fact that the general intelligence of the people renders unnecessary much of the preparatory labor required among

ruder nations. Our missionaries are not obliged to begin their work with the alphabet of literature, and perform a tedious amount of preparatory instruction, before men can be sufficiently enlightened to comprehend the truths of revelation. And though we now find access chiefly to the humbler classes of society, the truths of the gospel are powerful enough to subdue the most cultivated minds that now sway German thought, and through that the thought of the world. Such a result, though it may be far distant in our sight, is not beyond the vision of faith.

The millions of Germany are now accessible to missionary labor; and to human perception, men and means only are needed to emancipate them from the power of a transcendental theology, and to work a reformation as spiritual and as perfect as that of Luther was political and incomplete. Men they seem to have among themselves, and this is one of the most encouraging features in the mission; but though their liberality is truly apostolic, their means are very limited. How fervently, therefore, ought we to pray the Lord of the harvest to raise up faithful men and send them into this ripened field, and to incline the hearts of his people to sustain them.

Present appearances indicate that Austria is to be converted to the truth through the agency of German Christians. Rare facilities also exist for carrying the gospel into Hungary, Prussia, Silesia, Denmark, Holland, and other continental countries.

While br. Oncken, the pioneer in this interesting mission, and his successful and indefatigable fellow laborers are worn with toil, calls for help are multiplying, new fields are opening daily, and the fruits of their labor are abundant and glorious.

Your committee do not feel at liberty to suggest any alteration in the mode of prosecuting a mission which has been so eminently successful, and conducted, so far as they are able to judge, with great wisdom and zeal. They would therefore recommend it, and the faithful laborers engaged in it, to the liberal support of the American churches.

COMPARATIVE CLAIMS OF MISSIONS TO REINFORCEMENT.

Claims to reinforcement may be founded on the state of the missions in themselves considered, or on the number, character and position of the people to whom they are sent. With respect to claims of the former class, there appears to be at present no occasion for extended remark. They pertain ordinarily to states and times of destitution and feebleness. They involve considerations affecting the continuance of missions, not so much their effectiveness as bearing on the work to be performed. The missions of the Union are not, at this time, in a state to demand of us an anxious and labored adjustment of their comparative claims to succor. Measures are in progress which, with the blessing which has attended our efforts since the reorganization of the Union, and in the same ratio of advancement, will place all the missions of the Board, within a very short period, not only above any gloomy forebodings of abandonment or extinction, but in a whole and healthful condition for aggressive movement. What will better comport with the present stage of our operations, is a consideration of the claims of missions to enlargement, in regard to the people whom they are laboring to enlighten and save.

1. *Missions to Indian Tribes.* These are the Ojibwa, Ottawa, Shawanoe, and Cherokee Missions.

The Ojibwa Mission, located near Lake Superior, with two missionaries and two assistants, restricts its operations necessarily to the few and scattered wanderers of the tribe who roam in that vicinity, having with rare exceptions no certain dwelling place. Even the larger bands, amounting in the aggregate to some thousands, are dispersed abroad, on the north and west of the Superior, over as many thousand square miles.

The Ottawa and Shawanoe Missions, with four missionaries, six or eight female assistants, and several native helpers, are an adequate provision for the 1,500 or 2,000 individuals demanding their care.

In the Cherokee Mission, embracing three missionaries and as many assistants and five native preachers with a printing department, it might be pertinent to inquire whether enlargement or reduction, on the part of the Union, would be more safe and salutary. The Cherokee churches are rapidly attaining an age and strength adequate to their own self-support and prosperous extension, to the maintenance of their own native pastors and for home evangelization. It might be wise to encourage them, if encouragement were necessary, to rely more extensively on themselves.

2. *Missions in Europe.* The reinforcements required by the European Missions will be, mainly, in funds. God is raising up in France and Germany able and faithful men. His method, we may assume, if the end is to be accomplished, will be substantially the same in Greece.

With respect to the amount of our appropriations, the limitation is not to be found in the extent of demand, nor in the prospect of correspondent returns. The work is large. God has set before our brethren, and before us, an open door, in times most eventful and auspicious, among communities and races who of themselves might best command our sympathies and challenge hope, and who in their relations to others are representatives, heads of influence, of the three ecclesiastical communions of Europe,—Protestant, Papal and Greek. Our brethren, zealous, courageous, self-denying, and ready to every good work, cannot accomplish this warfare, in its beginnings at least, at their own charges. They are the poor of this world, though making many rich. The limitation is the inadequacy of our income, as compared with the claims of the heathen world. We now appropriate to these missions one eighth of our annual ingatherings. That proportion of our increase is the least we can impart to their need, the work continuing to advance and yielding an hundred fold.

3. *In Africa* we have but one mission, the Bassa, now vacant, dependent for its existence on native laborers.

If the Bassa Mission is to be continued and effectively conducted, it must have the labor also and the supervision of American missionaries. The number of missionaries to be sent may be estimated by the nature and extent of the work designed to be wrought in a given period, in connection with the liability of its retardation or interruption by the sickness or death of the laborers. The work is abundantly large for many hands. The Bassas number in population 120,000. They are now within the territory and subject to the jurisdiction of Liberia. The influence to be reciprocated between the immigrant and the native population, and from Liberia inward upon other races and tribes, is now receiving its life and features. What is to be done must be done quickly. And the Bassas are worthy. Compared with other African races they are intelligent and energetic, inclined to the arts of peace, accessible, desirous of culture, and open to the teachings of the gospel. We have gained their confidence and regard. Their language we have reduced to writing. Schools are now in progress. Some have learned from the heart the way of life; a few have become spiritual guides to their countrymen. Few missions promise, for labor bestowed, an earlier or richer equivalent. The infusion of their character, christianized and nurtured in knowledge, would be no disparagement to their brethren transplanted from other Christian shores; much less would they fail to be ministers of light and salvation to kindred races, natives of Africa, so long the theatre of spoil and outrage, to whom we owe, in common with other Christian nations, more than large redress.

As to danger of retardation or interruption of the work from sickness or death of missionaries, what at first might seem a reason for sending but few laborers is

more justly a motive for their multiplication. The greater the peril to health and life, the more abundant, if indeed we intend to achieve the work, should be the supplies of workmen. There ought to be *relays* of laborers. In the Bassa Mission, if in any, missionaries should be sent two and two, and the force should be speedily duplicated. The number ought to be ample to allow of frequent removals and substitutions, for the renewal of health and vigor, without causing the work to cease. This will save, and would have saved, valuable lives.

4. *Missions in Asia.*

Pursuing inversely the order of their institution;—the Telooگو Mission was reëstablished too recently to add to, or change, materially, the views which in 1848 led the Board to direct its resuscitation. The reorganization of the mission has been effected. Two missionaries are in the field, bending assiduously to its culture. With discouragements such as are common to the process of evangelizing the heathen, they have also in fair proportion their grounds of hope. In some of its aspects the field is one of marked promise. Our missionaries stand on vantage ground gained by fifty years' toil. During all that protracted period the preparatory work, for the demolition of idolatry in India, and the bringing in of Christianity, has been surely advancing, and the crisis is near at hand. Hopeful and expectant we wait on God. Meanwhile we must strengthen and extend our appliances. We must aim not only to give the mission stability and security against a second and fatal abandonment, but effectiveness proportionate to its largeness of assured results. We owe something to the maintenance of good faith. The reëstablishment of the mission was grounded on the express stipulation that it should be vigorously sustained. For the present necessity the missionary force should be doubled. The future we may leave to future progressive manifestations of the divine will.

The field of operations in the Assam Mission is the valley of the Brahmaputra, an area of moderate extent and well defined, enclosing an easily accessible population of more than a million of souls, and radiating, as from a centre, a commanding influence upon the surrounding hill tribes. It connects also, by thoroughfares, with Manipur and the upper provinces of Burmah, and, less directly, with Thibet and the Chinese empire. It is subject, as also the Telooگو country, to British rule. The people of Assam, fettered by caste and by appetite, and under the domination of a wily priesthood, are nevertheless, as compared with other races of India, wanting neither in strength, quickness nor nobleness. They are susceptible of a generous culture; a choice field, on which to develop the beneficent, diversified influences of the Christian faith, and the adaptedness of the scheme of Christian Missions to spread them abroad. Into this field of hopeful promise, by a series of providences most unlooked for, but not of doubtful interpretation, the missionaries of the Board were led in 1835, while it yet lay in its unbroken native wildness. It was committed to our hands for culture. We accepted the charge. From that day to the present we have been laboring, though with a very inadequate instrumentality, to fell the forest and sow the seed. God has recompensed abundantly our toil. The limitations of our work for Assam are not to be found *in* Assam, but in the bounds of our available resources, and the antagonist claims of other fields.

Of China, with its vast extent of territory, its countless inhabitants, its growing proximity and ease of access from our western shores, its advanced civilization and intelligence, its freedom from caste and comparative looseness of attachment to its existing systems of religious faith, its quick appreciation of the teachings of Christianity, of salvation by Jesus Christ, the nature, necessity and way, and its readiness to accede to its proffer as illustrated in numerous instances, vieing in its preparedness for the gospel with every other Asiatic people, one race only excepted; of China the claims to evangelical efforts would seem to challenge, if not exclusively, our largest sympathies and resources, were it not that these claims are simul-

taneously and coördinately addressed to other Missionary Institutions, of this and other lands; and were they not, also, more definitively restricted, under the providence of God, to such communities, or sections of the people, as speak the dialects which the missionaries of this Union have learned to use.

The Union has two missions in China, on its southern and eastern borders, at Hong Kong and Ningpo. Each mission is well planted, each is ministering the gospel in a dialect spoken by many millions of people, and, compared with the force provided, each with promise of good success. The Hong Kong Mission, in the number of hopeful converts, has in China, we believe, no parallel. What is demanded of us, and what of itself will involve no ordinary amount of well-directed, strenuous effort, is so to sustain these missions that they may prosecute their work effectively; promoting at the same time, in common with others, the general evangelization of China, by the spread of the written word, and, mediately, by such native instrumentality as the Head of the church may ordain.

The Siam is our oldest Asiatic Mission next to the Burman. Situate between China and Burmah, Siam is also midway, compared with them, in general science and the arts; and, so far as may be inferred from the past, in its spirit of tolerance as respects foreign systems of faith. It is less haughty and opinionated than either, and more open to light and docile of teaching from abroad. Its estimated population is from three to five millions. Its climate is singularly uniform throughout the year, and is pronounced by the oldest foreign residents, comparatively not insalubrious. The mission at Bangkok has the confidence and protection of the Government. It commands the respect of the people. Its object, spirit, and manner of operation, and its principles, both of doctrine and precept, are widely known. The New Testament Scriptures have been translated and printed, with numerous religious tracts, and scattered abroad. A spirit of inquiry has been awakened. Individuals have come from the interior, several days' journey distant, seeking the foreign teacher. A vast amount of preparation for the wide dissemination of the gospel has been effected. That it has been perfected only in solitary cases through faith unto salvation, is attributable not so much to the grossness of heart, the dullness or the perverseness of the Siamese, we are constrained to believe, as to our own languor of faith and zeal. The Siam Mission has not been duly sustained. The oldest member of it, and the founder, has virtually, so far as concerns the ministry of the gospel, with temporary intermissions labored alone. *How shall they hear without a preacher? and how shall they preach except they be sent?*

Connected with the Siam Mission is a Chinese department, with a Chinese church and Chinese native assistants, but not with an American missionary. In Siam, also, are Peguans, some of whom have received the gospel; and far inward, along the northern and western frontiers, are Siamese Karens, now connecting by mountain passes with Burmah, but more accessible, it may be found, for American missionaries by way of the tributaries of the Meinam.

The evangelizing of Burmah, (meaning by Burmah the Burman Empire as constituted when it was first entered by the missionary, extending to the Bay of Bengal on the west, and southward to the Malayan peninsula, embracing Arracan and Tenasserim,) the evangelizing of Burmah may be regarded, so far as concerns the present comparison, as one enterprise, though prosecuted for the greater efficiency in several separate missions.

The claims of this enterprise on American Baptists are marked and peculiar. Apart from all that gives it interest and attractiveness in the number, character or relations of the diversified population of Burmah, amounting at a moderate estimate to some six or eight millions, Burmans, Karens, Peguans, Toungthoos, Kemees, Salongs and Shyans;—apart, also, from whatever in the physical features of the country, its healthfulness and accessibility, or in its civil, political and

religious constitution, invites to the prosecution of the work ;—the assignment of it to us was so evidently of God, and its progress to the present day has borne such marks of his presence and power, we can only regard the service as a divine commission to be sacredly discharged, a work to be prosecuted zealously and unremittingly until it is done. To accomplish this enterprise was the primary object for which the General Convention was constituted. Its execution is reserved to us by the general consent of the Christian world. The claims of the Burman Missions to the support of the Union, if we view them from this point, are not comparative, but absolute. The question before us is, simply, How may these claims be best fulfilled ?

Assuming that Burmah is to be evangelized by American Baptists, by the will of God,—the following general principles, among others, are obvious to be noted in respect to the mode of procedure.

1. The scale of preparation, the general outline of plan, the entire array and bearing of the enterprise, and of all engaged in its prosecution, should be adjusted to the work, whatever its largeness or difficulty, as to a work sure to be done. There ought to be a boldness of conception, a directness of measures, and a generosity of supply of stores and men, commensurate with the end to be gained, and with the purpose, under God, of attaining it. Supplies should not be stinted to the obvious existing demand, the demand being restricted not by the nature of the enterprise, but by adventitious temporary circumstances. There should be a forestalling in supply, a forestalling not of necessity merely, but of opportunity. Burmah Proper at this moment is apparently shut to the missionary, but God will open it. Supplies should be in prospect of its being opened. Arracan and Tenasserim bordering on it, should be surcharged with men. Labor, there, cannot be applied in vain ; while men will be in training for “the regions beyond.”

So, too, on the reöpening and reöccupancy of Burmah Proper, our aim and effort should be not penuriousness, but exuberance of supply ; our measure not what we may safely withhold, but what effectively bestow ; our object not tolerance, but conquest. A hesitating, doubtful tenure of two or three widely-sundered positions, is unworthy of the enterprise. The Irrawaddy, in the shortest time possible, should be lined with mission stations. The plan of depositing the printed word of God in every city and village, by missionaries and native assistants, projected years since, should be put in effect. The sound should go out into all the land.

2. In distributing supplies and extending our line of operations, while we are slow to abandon what, with much toil and hurt perhaps, we have won, we must be prompt to push our successes, seizing our opportunity and pressing on where God leads the way. “Work where God works and when God works ;”—no rule is more just, rightly interpreted ; none surer to profit, rightly applied. The bearing of this rule applied to the evangelizing of Burmah, none conversant with the enterprise can mistake. Our thought in sending the missionary, was to evangelize Burmans. It is part of our purpose still. We believe it is God’s purpose. Our brethren who toil in this part of the vineyard, work where and as their Lord appointed, and shall not lose their reward. They are to be sustained, and their number, as we have intimated, is to be multiplied in generous measure, God adding to their bounds and to their increase. Meanwhile, on either hand, in the paths of the wilderness, on the plains and among the hills, are seen the footsteps of a present God travelling in the greatness of his strength ; and a people unthought of, unknown, but almost equalling the Burmans in multitude, come bending to serve him. They come as clouds, and as doves to their windows ; their converts are as the drops of the morning. We magnify the grace of our God ; we adore his sovereignty. “He hath mercy on whom he hath mercy ; as he hath also said, I will call them my people, which were not my people.”

The claims of the Karen Missions upon the Missionary Union, to a free, earnest, unmeasured support, so far as may promote their effective working, are paramount to every and all other. Beyond all known precedent, the Karens are a people for whom the Lord has prepared his way. Were the instrumentality adequate, were the company of preachers great, like the multitude of companies of hearers, the millions of Karens of even the present generation would receive the gospel of the Son of God. A nation would be born in a day.

On behalf of the Committee,
S. PECK, *Cor. Sec.*

The committee to whom was referred the paper on the Comparative Claims of Missions to Reinforcement, beg leave to report:

1. That they regard the subject of the paper as one of the gravest importance and responsibility.
2. That the proper adjustment of these claims, from the nature of the case, requires a careful and minute survey of the intrinsic claims of the several missions.
3. That these intrinsic claims, for the most part, can be presented by no others so well as by our missionaries connected with the several missions; and that the comparative claims of the several missions can be adjusted by none so well as by the Executive Committee, who are charged with the immediate supervision of the whole work.
4. That, as it regards the distribution both of laborers and of supplies, the success of the enterprise will be likely to be promoted by a generous confidence in the Executive Committee, from our brethren who labor abroad and from those who contribute at home.
5. That we recommend the paper submitted to our examination, in its general outlines, as to principles, specifications and conclusions, to the approval and adoption of the Board, with the simple suggestion of the inquiry, whether Burmah Proper and the Peguan department do not require greater immediate attention than is specified in the paper.

REPORT ON INDIAN MISSIONS.

The committee to whom was referred so much of the Annual Report as relates to the Indian Missions, respectfully present the following report:

There are at present four Indian missions under the patronage of this Board: the Mission to the Tuscaroras, in the State of New York, having passed under the control of the New York Baptist Convention. A peculiar interest attaches to these missions. The question of their separation from the Board has been often considered, but there has always been manifested on the part of the friends of the Union, a great unwillingness that any such measure should be adopted. There is in almost every mind a feeling of obligation to make some atonement, by means of Christian charity and liberality, for the grievous wrongs which the aborigines of this country have received at our hands. And were the expense attending the support of these missions much greater than it is, your committee suppose that it would be the duty of the Board, a duty in the discharge of which they would be sustained by the wishes and approval of the entire body of our contributors, to extend a generous support to these missions so long as the missionaries desire to hold their present connection with this body. And so long as on this continent, and even on the territory of States included in the home field of the Union, heathen tribes exist who are dependent upon us for the bread of life, a great missionary organization like this cannot well become insensible to their appeals, and confine its attention to the heathen of other continents. While our ears are open to the faintest cry which comes from

the far east, we cannot close them against the voices of the dying multitudes close at hand.

The Mission to the Ojibwas, at Sault de Ste Marie, and the Mission to the Ottawas in Michigan, are exerting a steadily increasing influence by means of school education, instruction in the arts of civilized life, and the preaching of the gospel. The last named tribe is now greatly reduced in numbers. The mission must ere long be brought to a close, by the extinction of the tribe itself, unless the few survivors can be induced to remove to the Indian Territory.

The results of the labors of our missionaries, connected with the Shawanoe Mission, are an illustration of the superior advantages of mission labor in the Indian Territory. The people are advancing in the knowledge of civilized life and of the Christian religion.

The same remarks may be made respecting the Cherokee Mission.

The Annual Report presents a view of the connection of slavery with the churches under the charge of this mission. Your committee have given careful attention to this subject, and, besides that portion of the Report now named, have read the correspondence between the Executive Committee and the mission; and your committee desire to state that they fully approve of all the steps which the Executive Committee have taken, with a view to ascertain and to present to this Board the facts relating to the subject. The inquiries presented by the Executive Committee to the mission, have related to all the parts of the subject, and the missionaries appear to have taken pains to supply the information desired. The report presents a brief, but exact statement of the case. No missionary, no assistant missionary, or native preacher, owns slaves. Of about 1,200 members in the churches, only four own slaves,—three of whom were slave owners by inheritance, before they became members of the churches.

So far as the influence of the Executive Committee, acting in concert with the missionaries, is concerned, your committee find good reason for repeating and endorsing the language of the Annual Report: "Things are in a fair train to lead to the utter extinction of this evil in the Cherokee churches. The instructions of the missionaries and other influences at work in them, [the churches.] are tending in the right direction. The Committee desire to give the mission their full and hearty coöperation in respect to the result aimed at,—viz. a complete separation of the churches from every form of slavery."

This language is based upon a principle recognized by your committee, that the entire removal of American slavery from churches, whose ministers receive their pecuniary support, either in whole or in part, from this body, is an indispensable condition on which this Board will continue to extend its aid. They desire to recommend that this Board approve of the measures which the Executives have already adopted, and that they be instructed to employ all proper means to guard against any extension of slavery in these churches, and also to provide for the entire removal of the evil at the earliest possible day.

REPORT ON THE SIAM AND CHINESE MISSIONS.

The committee to whom was referred so much of the Report of the Executive Committee as relates to the Siam and Chinese Missions, respectfully report:

That the Mission to Siam is marked by encouraging events and indications; and your committee most cordially approve of the late appointment of another missionary, Rev. William Ashmore, for that extensive field of missionary labor.

The report respecting the Mission to China, furnishes much ground of gratitude and encouragement. It should induce augmented and persevering efforts to evangelize that ancient and vast empire. The painful and protracted illness of nearly

all our beloved missionaries at these stations, has demanded and received, the tenderest sympathies of their brethren and friends, while the restoration to health and usefulness of these devoted servants of God, calls for renewed thankfulness and praise.

Your committee would further say, that the present political and commercial condition of the greater portion of the world, and especially many relations of much of it to our own favored country, are among the signs of the times which loudly call on the lovers of Zion and of man, to task their faculties, appropriate their means, and wield their influence, toward the consummation of the gracious predictions and promises of Jehovah concerning Israel and the nations.

We cannot, without disregarding our feelings, withhold an expression of our hearty approval of those operations of the missions, to which our particular attention has been directed; nor would we ever forget that all their prosperity has been derived from the blessing of Almighty God, and that all our future success will hang upon the pleasure of his throne.

REPORT ON PUBLICATIONS.

The committee on Publications respectfully submit the following :

The portions of the Report submitted to their consideration relate to the following topics; viz., the change in the proprietorship of the Macedonian, and the method of publishing that paper and the Magazine; the circulation of these periodicals; their gratuitous distribution; and Mr. Gammell's history of our missions.

The Union is now the exclusive proprietor of both its periodicals. They are printed in the best manner, at the least cost, and the subscription price is graduated to the lowest terms upon which they can be made to support themselves. All this is precisely as it should be. It regards these publications as agencies for the benefit of the cause they advocate; to be employed as widely and vigorously as may be, within this limit of their self-support. It arranges the merely business transactions connected with them, upon the principles which should govern every intelligent Christian in all such transactions. It aims to do the best thing, in the best manner, and at the least expense. Upon these principles all the purely business transactions of the Union should at all times be conducted.

Notwithstanding the character which these periodicals have acquired, and the cheapness at which they are afforded, their limited circulation continues to be a matter of serious regret. We have reason to be grateful that within the present year the edition of the Magazine has increased to 5,000 copies, and that of the Macedonian to nearly 30,000. Still it is difficult to believe that of the 150,000 families to which this Union has a right to look for encouragement and support, more than 100,000 of them take neither of its periodicals: that of the 3,500 churches, in more than 2,000 of them neither of these periodicals has a subscriber. Yet with all this, it is farther to be regretted, that complaints are still occasionally urged, because the gratuitous circulation of the Magazine has been discontinued. It is not the place of your committee to inquire with reference to the motives which have induced any minds to doubt the wisdom of discontinuing this gratuitous distribution. But it is pertinent for them to say, that in their judgment, that distribution was wisely discontinued, and that it cannot be revived without incurring a current expenditure of from \$1,000 to \$2,000 per annum. It surely cannot be the part of wisdom, or of duty, for this Union to incur this additional expense for this mere purpose of gratuity.

The Macedonian is sent gratuitously to every pastor whose address is known, and who does not receive it in some other way. This is well, and should be continued. Its facts are briefly and clearly stated to the masses of our people; to those masses its appeals are made; into those masses its earnest spirit should be infused. Bu:

no pastor can have that knowledge of our work which his responsibilities demand, without the regular and careful perusal of the Magazine. No layman can discharge his duty to the cause, who does not by such perusal keep alive within himself a vivid apprehension of the condition, the necessities and the encouragements of that cause.

By many the monthly visit of the Magazine is hailed with gladness. It stirs afresh the fountains of feeling, furnishes topics for reflection and remark, and is regarded as a source of unfailing interest at the Monthly Concert. It should be so regarded by all. And instead of the occasional complaint that its gratuitous distribution has been discontinued, it would be wise for pastors to place their own names at the head of the subscription list in their several churches, and thus accomplish the double purpose of securing its benefits for themselves and inducing others to secure them.

We all know the power of example, and that power may be as effective in this work as elsewhere in the world. In a church which was making a large annual increase of its missionary contributions, one of our most intelligent laymen remarked to his pastor, "You do n't know how greatly in this matter we are indebted to your example. Others have preached well about missions here, but when, in addition to the preaching, we saw that with limited means you were heading the list from year to year, with a generous subscription, we felt that something was to be and would be done." And in all sober earnest that church began its work.

Let pastors pursue a similar course with reference to the Magazine. Let their names, if need be, head the list of its subscribers. Let their example as their precept say, this is a periodical of which no Christian family can afford to be deprived. And we may hope ere long to find that instead of 5,000 subscribers it has 50,000.

Very much the same is to be said of Mr. Gammell's history of our missions. Its literary merits are of the first order. Its value as a history is sufficiently tested by the most competent authorities. And it is safe to say, that with all our commendations, we are in little danger of placing an undue estimate upon its value. It is a pleasure to know of the sale of 6,000 copies. But when we remember these 3,500 churches and 150,000 families, we are ready to exclaim concerning these 6,000 copies, "What are these among so many!" and to pray that they may be multiplied among the multitudes, until every heart has tasted and been refreshed.

Your committee regret to learn that with all efforts to prevent it, the Magazine has in some instances continued to fail to reach its subscribers in season for the monthly concert.

They, therefore, take the liberty in conclusion to suggest

1. That vigorous efforts be continued to place a copy of the Macedonian in every family connected with our churches and congregations.

2. That pastors interest themselves to increase the circulation of the Magazine, by placing their own names at the head of the list of subscribers in their several churches, or by such other methods as they shall deem most effective.

3. That especial care be taken to have the Magazine forwarded to the several places of its destination, in season to be received at least three days prior to the monthly concert.

REPORT ON THE ASSAM AND TELOOگو MISSIONS.

The committee to whom was referred so much of the report of the Executive Committee as relates to the Assam and Telooگو Missions, submit the following :

The mission to the Telooگos has been so recently and fully discussed by the Board, that your committee deem it only necessary to say, that from the state of the church, the prosperity of the schools, the prevailing desire for books, and especially from the increase of preaching, we have reason to hope for a large measure of success.

One of the laborers in the Assam Mission has recently found his grave in the deep. This mission has powerful obstacles with which to contend. Caste, Shaster and Priest, exert a formidable influence against the missionary. Still the measure of success already obtained is such as should encourage us to go forward and fully sustain the mission.

On account of the difficulty of reaching the people, as in other missions, our hope of success in Assam must largely rest upon efforts for the young. God has smiled upon the schools. Several of their members have been converted. Their representatives are with us to-day. The spirit of inquiry is increasing among the people, and we hope the day is at hand when the iron bands of superstition will be burst asunder by the Spirit of God, and a glorious harvest gathered in.

We learn with great pleasure that it is the intention of the Executive Committee to send three men to Assam, with special reference to the increase of the preaching force of the mission. The *preached* gospel, attended by the influences of the Holy Spirit, is our main dependence in all our labors.

The central position of Assam, and its proximity to other promising yet unoccupied fields, make it one of our most important missions. Moreover, with even ordinary progress, we may hope that soon our brethren here and those in Burmah will meet, and thus join field to field in the good work.

Your committee are impressed more than ever with the fact that in all the field, both at home and abroad, we must have the divine influence. Paul may plant and Apollos water, but God must give the increase.

REPORT ON KAREN MISSIONS.

The committee on the Karen Missions submit the following report:

The Karens are distributed into two branches, the Pwos and the Sgaus, who are about equally divided. They are found in and around Maulmain, Tavoy, Mergui, Rangoon, and on the borders of Siam, along the mountain sides and on the banks of the rivers, in all southern Burmah. They speak two different dialects. Hence for the present, different books are to be provided for each, and different teachers are required to be devoted to their interests. Attention had been paid by the missions to both branches. But the larger measure of labor had been bestowed upon the Sgaus, and among *them* has been enjoyed the largest measure of success. It is now about twenty years since the Karens were introduced to the mission under the labors of the lamented Boardman. They have seemed from the beginning a people prepared of the Lord. The progress of the gospel among them has been a perpetual triumph. While in some of the missions, much preparatory labor was to be performed, here God had opened the way of the gospel as if almost by miraculous interposition. The reaper has quickly followed the sower, and he that came to cast in the seed has filled his bosom with the sheaves.

In the various divisions of the Karen field, at least eighty-five Christian churches have been organized. More than 12,000 persons have given evidence of regeneration, of whom upwards of 7,000 have been baptized. Hundreds of these converts have departed in faith, the first-fruits of the Redeemer's triumph among them. Thousands remain, to take part in promoting the conquests of the gospel, and to aid in leading their countrymen to Christ.

The Karens, to whom the gospel has come, are assuming, under the superintendence of the several missions, the characteristics of a truly Christian people. The feature which seems fraught with the deepest interest and encouragement, in this respect, is that the Karen churches are coming up to the work of sustaining their own religious and educational institutions. The Sandoway Mission, having peculiar facilities in this regard, has nobly undertaken the work. Here the con-

verts have erected chapels, sustained schools, and, in some instances, supported their own pastors, and sent forth native laborers, with comparatively little aid from the mission, to the destitute population around them. The Karen churches in connection with Maulmain and Tavoy, according to their numbers and ability, have not been wanting in similar endeavors. The whole system of efforts necessary to the piety, intelligence, elevation and prosperity of a truly Christian people, has been in several places set in order, and the blessing of the Divine Spirit accompanies the work.

Still the superintendence of American missionaries cannot be dispensed with. The Karen Christian communities, in their infant state, need the vigilant eye and the steady hand of men of large experience, sound judgment, and great practical wisdom and efficiency.

The committee have no new measure to recommend. They congratulate the Board on the signal success which has crowned their endeavors in these fields, and urge the continued prosecution of their efforts on similar principles.

REPORT ON AGENCIES.

The committee to whom was assigned the section of the Annual Report relating to Agencies, present as follows :

Your committee would rejoice if wisdom were given them to report a plan of agencies liable to no objections in principle, and no default or friction in action,—but such a consummation will long be deferred. At present, our aim must be an approximation towards the least objectionable and the most efficient system of home operations ; and, with this system in view, we are unprepared to advise any material departure from our existing order of agencies. It is not so much a new plan of measures, as the missionary heart, universally diffused, that is needed. To secure this chief object, the suggestions in the Report submitted to your committee claim earnest consideration. We commend the vigorous use of the press, both in its sheet and its volume issues ; but with all the difficulties and evil prejudices inwrought with the subject, we more especially commend the agency of living men of God, as indispensable to enlisting the great masses of our churches in the successful prosecution of the home work of missions. We doubt if any uniform method of procedure can be devised to meet the different circumstances and exigencies of the widely different sections of country embraced in this organization, nor are we sure that such uniformity of means, if practicable, is of very essential importance. But we would plead before all churches, and particularly before all pastors of churches, for much thought, much prayer, much reading, much preaching, much conversation, much giving, and much weeping at the cross of Christ over the impending religious destinies of mankind. If these simplest works of our faith are habitually performed by all Christian disciples, we are certain that the happiest home and foreign results must follow, and that the Master will say, Well done.

The committee venture to suggest, that, while there should be no abatement of our agencies in the eastern and middle States, but rather a vast increase of home efficiency here, whether we ought not to furnish an extended and thorough living agency to the new and great western States,—an agency attended, perhaps, for the first ten years, with as much outlay as income, but which in all after years may yield the thirty, sixty, and hundred fold for all the toil and expenditure incurred. We think it time to say practically, that the value of a travelling and preaching agency depends only in part on immediate receipts. Over an immense portion of the field of our home operations, we believe the most important present agency is in sowing the seed of future harvests.

We add our profound conviction of the utter impotence of all human agencies and might, unless interpenetrated and made effectual by the Spirit from on high,—for which infinite blessing may every heart supplicate God.

REPORT ON OBITUARIES.

The Committee on Obituary Notices would acknowledge, with devout gratitude, the favor of Divine Providence in removing from active service, during the past year, so few of the persons who have held appointments under the Missionary Union. Two female assistant missionaries have finished their labors on earth and, we humbly trust, have entered into the joy of the Lord.

Mrs. Osgood, wife of Rev. S. M. Osgood, formerly of the Maulmain Mission and, since his return to this country, an agent in the employ of the Board, had greatly endeared herself to her missionary associates. She was a most valuable assistant to her husband in the multifarious cares which devolved on him as in some sort a commissary of the missionary corps in Maulmain, as well as in more direct endeavors to teach the way of life.

Mrs. Moore, who left this country in October, 1848, to join the Arracan Mission, has been summoned from earth too soon for the Christian public to learn her worth, but not too soon for her immediate friends to experience the bitterness of disappointed hope.

Quite recently, intelligence has reached this country of the decease of Rev. Cyrus Barker, of the Assam Mission. He had for years been struggling with disease, and was on his homeward voyage in pursuit of health. During the voyage, on the 31st of January last, while in the channel of Mozambique, the storm of earth for him subsided into the calm of heaven. Of his useful labors our missionary records contain ample testimony. Of his devotion to the cause of Christ among the heathen, and of the eminently Christian spirit in which he met the summons of death, the committee are happy in being furnished with attestations, in a letter just received from his afflicted widow. As this letter has not been made public, your committee, trusting that they shall not thereby violate the proprieties of the present occasion, avail themselves of it as enabling them to pay a just tribute to the memory of a modest and laborious missionary.

For some time after br. Barker's embarkation, his health seemed to be improving; but about the 20th of January, most unfavorable symptoms appeared. During the wanderings of his mind, he was conversing, as he supposed, with persons who required instruction concerning their sinfulness and their need of salvation by Christ; then again he seemed to himself to be surrounded by the native Christians, inquiring into their spiritual state. "In reply to an inquiry as to his hopes and feelings," Mrs. Barker writes, "he said, 'I have endeavored devoutly and sincerely to commit my soul to Jesus; but I make *no account* of what I have done, but *all account* of what the blessed Saviour has done. He that believeth in Christ shall never die. Let his blessed will be done.' The night before his death he said to me, 'I begin to feel that I am sinking. Blessed be the Lord: his will be done.' Then his mind wandered and he conversed with new missionaries who, he said, had joined us. Again he recovered his recollection and begged me to assure the dear church in Gowahatti of his unabated and warm affection, of his great interest in them and constant desire for their spiritual prosperity." After acknowledging the sympathetic interest which all on shipboard expressed in her affliction, from the captain to the common sailor, our bereaved sister adds, "I have now a request to make of you and of those who care for the heathen, that you will pray for me and my fatherless children; and that they will send a missionary to Gowahatti immediately. Help came too late to relieve my dear husband; and shall br. Danforth be left alone to suffer in the same way, and through excessive labor, care and responsibility, be brought to an early grave?"

REPORT ON THE BASSA MISSION.

The Committee on the Mission to the Bassas, have given to the subject of that mission the utmost attention in their power, and beg leave to submit a few considerations which seem to them of transcendent importance and interest in the present exigency.

First of all, they are unanimous in the expression of their satisfaction with the spirit of that part of the Annual Report embracing this mission. It breathes a yearning kindness for poor Africa, and her darkened millions, and of regret at the failure of their efforts and hopes to do something efficient for their enlightenment. Still it would be useful, and your committee have thought it important, that along with the going forth of this document there should be some fuller development of the real and mournful state of the case, as the facts connected with it sufficiently indicate. All the information within their reach has therefore been laid under contribution by your committee, and they beg leave with freedom, but without the slightest disposition to imply or express censure, to offer briefly the results of their inquiries.

This seems to be the only one of our missions, devoted to the evangelization of probably a fifth part of the entire heathen world. When it is further considered, that we, of all others, are more peculiarly obliged, — both from the duty of repairing dreadful injustice, and from the peculiar facilities within our reach for diffusing the blessings of civilization and Christianity among them, — than any other nation to put forth our utmost endeavors to spread among Africans the knowledge of the gospel, it must be confessed that the present position of our mission here is intensely painful. For more than a year past, no American missionary has been in our employ in Africa, and the few and feeble native assistants, uncheered and unguided by such help as their case seems most imploringly to demand, are in danger of yielding to utter discouragement. Probably little more than twelve hundred dollars, have, the last year, been remitted to this mission, for the support of schools, preachers and assistants; and the reduction which has been rapid for some years past, will soon reach, if past tendencies are unchecked, an entire extinction.

It may reasonably be asked, why should such a state of things be permitted? The mission established fifteen years since, has been eminently successful, considering the small amount which has been expended on it. The language of a numerous, efficient and hopeful tribe, has been thoroughly mastered, elementary books of instruction prepared and published, a dictionary has been compiled, and large portions of the Scriptures, translated and revised, have long been ready for publication, and are in danger of being helplessly lost if not soon printed. Nor has the mortality of American missionaries been so uniform or fearful, as to furnish adequate reasons for such an abandonment as now seems to impend. Br. Clarke lived and labored ten years here without one interval of relief by a return to this country, and the widow of the lamented Crocker waits with heroic impatience but the appointment of an American missionary to this field, to return again to her loved and chosen labors in it. Can it be impossible, under such circumstances, to find men, fit and willing, to cast themselves into this breach, and speedily, with God's blessing, stay the progress of ruin?

The providence of God is just offering for our acceptance a most eligible site for an educational establishment, and perhaps for the seat of the printing department, and the permanent residence of a portion if not all of the American missionaries here required, on Factory island, a tract of fifty or sixty acres of fertile land, in the very mouth of the St. John's River, where a stone edifice, of large expense in its original construction, is now understood to be procurable at comparatively trifling expense; and may very probably furnish the nucleus of a permanent mission printing and educational establishment, where scores and hundreds of native converts may be

prepared for extensive usefulness among their benighted countrymen. If the future, like the past, shall prove the comparative salubrity of this position on the coast, even for American missionaries, and the Executive Committee shall feel warranted to possess themselves of this position, perhaps we may congratulate ourselves with the hope that the days of feebleness and discouragement are ended, and that a glorious day is dawning, which will witness the fulfilment of the promise, "Ethiopia shall soon stretch out her hands unto God."

With confident assurance that the Board will cheerfully authorize such additional expenditure as may be deemed wise by the Executive Committee for preserving what has been gained, and resuscitating the waning fortunes of this mission, your committee refrain from appending any resolution to their report, and respectfully submit the above suggestions to your consideration.

REPORT ON FRENCH AND GREEK MISSIONS.

The committee to whom was referred so much of the Annual Report as relates to the French and Greek Missions, beg leave to report that they are exceedingly happy to find that the French Mission appears to have got out of the straits, and away from the winds, which prevail along shore, into deep water and plain sailing. For many years associated with the Greek Mission, in the minds of its friends, on account of its numerous embarrassments and its limited apparent success, it seems now to have secured a strong foothold upon the soil, and a place in the affections of many of the French people. We hear, on every hand, of an efficient distribution of labor, of new centres of operation, of new organizations to give solidity and permanency to the conquests already achieved, and of new laborers, and increasing numbers converted to the truth. The efforts at the capital, though attended with some success, have been suspended, and the laborers transferred to more productive and less expensive fields.

Young men are offering themselves as laborers in new and interesting fields of missionary enterprise, or as students, to prepare themselves for missionary work. The churches are increasing in number and in their membership, and the seed, which has been buried long, is germinating, and the fruit appears. We are the more happy to acknowledge these tokens of Divine favor, because France is a field in which faithful men have labored under many discouragements, and with little to cheer them.

Of the importance of this field it is not necessary for us to speak. The eyes of the world are upon it, and the influence of evangelical sentiments, if once firmly established here, will reach points which can be touched through no other agencies. While a purer faith will prove the surest safeguard of the nation, it becomes us to consider well, whether her peculiar position does not give to her the power of repaying, to evangelical Christendom, all that may be done for herself, in crippling the power of the Papacy, a power which looks to France mainly for deliverance and protection. We bespeak for the mission in France a large share in the fervent prayers and liberal benefactions of all the people of God, and we trust the day is not far distant when it shall equal that of Germany, both in the magnitude of labor attempted and in the amount of good accomplished for God.

The committee acknowledge they have felt no little embarrassment in attempting to settle the principles by which a missionary body like this should be guided, in deciding such a question as is brought before them by the present and past condition of the Greek Mission. They feel the full force of what has been so often said in reference to its apparent want of success. They know that it has had to meet and surmount difficulties of greater magnitude than usually fall to the lot of laborers even in the foreign field. They know that the gospel is now, as it was in

the days of its first proclamation, to the Jews a stumbling block, and to the Greeks foolishness: but they also know, and they dare not disregard the fact, that it is to *all*, both Jews and Greeks, the power of God and the wisdom of God. Your committee are satisfied, however, that the number of persons who give evidence of conversion, in any given period, is not the only thing upon which to predicate the success or failure of missionary labor. While one man may strike into a soil prepared by a long series of favoring providences, another may strike into a richer soil, so overrun with weeds and so hedged in with difficulties, as to require a long and tedious preparatory labor before he can cast in the seed and reap the harvest. While one is gathering in his ten fold for the seed sown, receiving in a short time all that the nature of the soil will ever give him, the other may be preparing ground for seed which shall ultimately give back to him and to the church an hundred or even a thousand fold.

While we are not permitted to speak of the Greek Mission in the same terms which can be employed of other and more favored localities, yet we are glad to be able to testify to the entire competency and faithfulness of the missionaries there employed, and we are inspired with the greater measure of hope in reference to the future from their unwavering faith and their untiring perseverance. Your committee do not feel willing, under the circumstances, to utter one word which shall look to the immediate abandonment of that mission. The future they leave to the future, but the present is too hopeful for either despair or despondency. The darkness which overhangs the mission is not universal. The parting clouds have shown the Sun of Righteousness already in his course through the moral heavens, and a single ray, clear and bright, has fallen upon the land once bathed in its heavenly light.

Obstructions imposed by government have been removed. The leaven of the gospel has already begun to work. Access to the Greek people may be had in any desired measure, and the germs of more liberal principles, both in civil and ecclesiastical affairs, are beginning to appear. The confidence of the people, which was for a season withdrawn from the missionaries, has been regained; all the means and appliances for successful missionary labor have been perfected, and more than all and better than all, God has distinctly shown his hand, rifting the cloud and pointing to the open sky.

In view of these facts your committee dare not take the responsibility, till the Master of the vineyard give evidence of his impatience, of saying, "Cut it down;" but recommend, rather, that we dig about it more perseveringly, and enrich it more liberally, and if it bear fruit, well,—and if not, "*after that thou shalt cut it down.*"

REPORT ON BURMESE MISSIONS.

The committee on the Burmese Missions respectfully submit the following report:

The missions among the Burmese, though first in our affections and more tenderly cherished perhaps than any other, have seemed to be in danger, within a few years past, of losing a portion of the regard they had so long retained. Other fields, of apparently easier culture and promising more immediate and more abundant fruits, have seemed to present superior claims. The long period elapsing between seed time and harvest among the Burmese, has often been spoken of in comparison with the field, already sown of God and white to the harvest, among the Karens. We have thus been in danger of undervaluing what has really been accomplished among the Burmese.

The additions to the Burman churches at Maulmain and Amherst, within the past year, it is true, have been small in comparison with those of some of the other missions. There has, nevertheless, been progress. The bread cast upon the waters from the schoolroom and the printing office must, hereafter, when the many

days shall have passed, be found again. The facilities for diffusing truth among the Burmans, on the printed page, from Maulmain, and the extent to which these facilities have been improved, it seems to your committee, afford the strongest encouragement to believe that the "set time" to favor this people must come at no distant day.

Burmah Proper has been, and perhaps now is, barred against us. Our missionaries, as teachers of religion, may still be, as heretofore, strictly prohibited from entering it. But at Maulmain the gospel can be preached to the Burmans to an extent that has not yet been fully improved. That city, it may safely be said, contains an average number of one thousand Burmans from the villages and towns of the interior. The great body of these visitors to the city are easily accessible to the living preacher, and no inconsiderable portion of them resort thither with the intention of seeing and hearing for themselves of the "new religion." These persons, consisting of merchants, boatmen and common laborers, have heard something of Christianity through the books and tracts that have already been carried into the interior by former visitors, but come to Maulmain desirous to see and hear the teacher himself. To this class of persons no little attention, it is true, is given by the native assistants; but the need of the guiding mind of a judicious missionary who should be exclusively devoted to preaching in Burmese, is constantly apparent, is deeply felt, and earnestly urged on the attention of the Executive Committee.

The mission among the Burmans in Arracan, seems to have been highly prosperous during the past year. Among the additions to the church at Akyab, there have been some that give promise of very considerable usefulness. The building of the mission chapel at Akyab, by funds collected entirely from the population of the place, has marked this station as one from which the most cheering accounts are to be anticipated. Our missionaries at this post, alluding in their correspondence to indications of coming good, appear to cherish high hopes for the future. The prospects at Ramree are, also, highly encouraging.

The Kemees, though neither a branch of the Burman people, nor speaking any dialect of the Burmese tongue, are yet so connected with the mission at Akyab as to be considered belonging to that station. This people have been permitted at last, we trust, to look upon their long expected and long promised teacher. A missionary has been sent out to them during the year, who is, probably, already on the ground, and engaged, we may suppose, with the teacher that awaited his arrival, in the acquisition of their language. May the results from his labors be commensurate with the interest that will be felt in them by all our churches.

Your committee, in concluding their report, would say, that while remembering with gratitude the reinforcement that has been sent to the Burmese department in Arracan, they cannot but hope that some more express provision than now exists, may be made for the Burmans at Maulmain. We remember with solicitude the latest sad tidings received from the venerable founder of the missions to the Burmans; and our prayer is that, if he still lives, he may yet be spared to see the people, for whom he and others now with us have spent their best strength, flying as a cloud to the house of the Lord.

REPORT ON FINANCES.

The committee to whom was referred so much of the Report of the Executive Committee as relates to the subject of finance, beg leave to submit the following:

They feel themselves relieved of a part of the duty that would otherwise belong to them, by the appointment of a committee on the subject of agencies, who will recommend the best means of meeting the expenses of the current year. While, therefore, they have no report to make on that subject, they are free to declare

that they could not, if desired, recommend any better plan than the one reported last year, to which the attention of the Board was called yesterday by the Home Secretary. Three points have received more particular consideration.

1. The practice of leaving so large a part of the yearly collections till the last month. The report informs us that more than \$36,000,—considerably more than one-third of the whole sum raised during the year,—were contributed during the month of March. This must prove a serious inconvenience to the Treasurer, inasmuch as the drafts upon him are very equally distributed through the year, obliging him to negotiate loans to meet them. The accumulation of such a debt must cause anxiety in the minds of the Executive Committee and the Treasurer, knowing that a slight reverse in financial affairs may prevent the making up of the needed amount, and produce most disastrous consequences. Your committee would recommend to the Board, to devise some plan for making the collections at all seasons of the year and relieving the Executive Committee from the anxiety and responsibility resting upon them in the existing state of things.

2. They call attention to the practice, on the part of individuals and societies, of marking out the specific channel in which their contributions are to flow. While no one doubts the *right* of every person to direct the application that shall be made of his donations, it is easy to see that such a course may at times embarrass the Board. Suppose one of our beloved missionaries, who had labored long and successfully in some interesting field, seeing converts multiplied and churches planted, should be permitted to visit his native land and address many of the churches. The interest he would excite in the special object of his labors might be of such a character and extent, as to cause an undue share of the contributions of these churches to be directed in that channel, leaving other stations, that have not the direct aid of such an advocate, insufficiently provided for. The brethren to whom you have committed this trust are able to survey the whole field and to act for the best interests of every part.

3. The debt of the Union existing at the close of the financial year is stated to be \$21,501.09. It is a cause of gratitude to God, who inclines the hearts of the children of men, that it has been reduced more than one-third during the last four years; but still a large balance remains due, and it must be the desire of the Board to adopt some decided and practical mode of extinguishing it. The committee would recommend, as the most feasible plan, the appropriation of the avails of the Farwell estate and of the Grand Rapids lands, as fast as they may be realized.

With respect to the expenses of doing the business at the Missionary Rooms, your committee have examined the items, and see no way in which they can be curtailed without inconvenience, neither have they any change to recommend in the mode of transacting the business.

Your committee beg leave to submit the following resolutions:

1. *Resolved*, That the Executive Committee adopt some effectual plan by which the pastor of every church connected with this Union, shall be considered a local agent for collecting the funds intended for the support of foreign missions, and cause the same, as far as practicable, to be transmitted monthly during each financial year.*

2. *Resolved*, That the Board have entire confidence in the Executive Committee that they will make the best disposition of the entire funds that may be contributed for the objects of this society, and would recommend to all donors to place their contributions in the hands of said Committee without specific instructions as to their final disposition.

8. *Resolved*, That the avails of the Farwell estate and the Grand Rapids lands be appropriated as a sinking fund, for the liquidation of the debt standing against the Missionary Union on the 31st day of March, the present year.

* This resolution was lost. The remaining two, with the report, were adopted.

MEETING OF THE MISSIONARY UNION.

The American Baptist Missionary Union held its thirty-sixth annual meeting with the Washington Street Baptist Church, commencing Thursday, May 16th, Hon. George N. Briggs, of Massachusetts, President of the Union, in the chair. After prayer by Rev. Amos Sutton, an appropriate address was delivered by the President.

A committee appointed to ascertain the number of members present, reported that the whole number of names enrolled was 374, of whom 277 were ministers of the gospel, and 97 laymen. From Maine there were nine members; New Hampshire, six; Vermont, six; Massachusetts, sixty-four; Connecticut, seven; Rhode Island, six; New York, one hundred and sixty; New Jersey, sixteen; Delaware, one; Pennsylvania, sixteen; Ohio, fifty-two; Michigan, fourteen; Indiana, one; Illinois, ten; Wisconsin, two; Canada West, one; Returned Missionaries, three.

Rev. M. J. Rhees, Secretary of the Board of Managers, read the following communication from that body, which was accepted.

REPORT OF THE BOARD.

To the American Baptist Missionary Union, the Board of Managers respectfully present the following report:

During the past year the blessing of God has rested upon the missions under the care of the Union. The missionaries have been prospered in their labors, and many souls have been brought to the knowledge of the truth as it is in Jesus. The Executive Committee have exercised a careful supervision of the missions, and have reinforced them to the extent of the means at their disposal.

At the meetings of the Board, on the 14th and 15th inst., that Committee reported its doings; which, after a careful revision by special committees, and free discussion in the Board, have been approved by that body. An abstract of the Report itself, and also of the Treasurer's Report, will be read to the Union. Reports from some of these special committees, will be submitted to the Union for the information of all its members, and for their consideration.

1. One of these is on the Resuscitation of the Ava Mission, upon which the Board resolved to reënter Burmah Proper and resume that mission.

2. Another is on the Indian missions, so far as relates to the Cherokee Mission, and which the Board believe presents that subject in its true light.

3. The report on the Bassa Mission will also be presented, as an important document to awaken sympathy for ignorant and down-trodden Africa.

4. A report on the subject of a change in the time of holding the Annual Meetings of the Union, with a view to facilitate its financial operations, is also submitted for consideration.

5. A paper from the Executive Committee, on Reinforcements and Appropriations for 1850-1, the Board recommend to have read and made the order of the day for the Friday morning session of the Union.

6. The Board recommend that the Annual Sermon be preached on Thursday evening, at 7½ o'clock; and that the designation and farewell services connected with the departure of the missionaries during the ensuing season, be attended to on Friday afternoon; and that these services consist of the reading of the instructions of the Executive Committee, the designation prayer, some parting words from the missionaries, and the farewell address to them and to the Union, by Hon. G. N. Briggs, President thereof.

All which is respectfully submitted.

M. J. RHEES, *Rec. Secretary.*

ELISHA TUCKER, *Chairman.*

A Committee of one from each state embraced in the home field of the Union was appointed, to nominate twenty-five persons as members of the Board of Managers. A committee of seven persons was also appointed to designate a place for holding the next annual meeting, and to nominate a person to preach the annual sermon.

The Treasurer read an abstract of his Annual Report. The Home Secretary read an abstract of the Annual Report of the Executive Committee. Both were accepted.

The report of the Committee on the Resuscitation of the Ava Mission was adopted.

The Committee on Changing the time for holding the Anniversary of the Union reported.

CHANGE OF ANNUAL MEETING.

The committee to whom was referred the subject of a change of the time of holding the annual meeting of the American Baptist Missionary Union, from the month of May to the month of September or October, are unanimously agreed in the following report :

They are not prepared to recommend any action at this time upon the subject they believe, however, that its grave importance commends it to the consideration of the members of the Union. That the present system is attended with serious disadvantages is very clear : whether another could be devised which should obviate these, without creating others equally or more serious, is the difficult question. The month in which the annual meeting is now held, is crowded with anniversaries of leading institutions, and is a month of pressing engagements with business men of almost every vocation. But these are not the chief difficulties. The chief difficulties relate to the financial affairs of this body. The members of the Union have observed, with regret and alarm, a large and annually increasing sum in the receipts of the Union, crowded into the last month of the financial year. Of the receipts reported by the Treasurer, yesterday, \$36,257.69, or more than two-fifths of the entire donations of the year, were reported as received during the single month of March. It is doubted whether this evil can be cured while the annual meeting remains so near the close of the winter months. It is in these months that the collections in the principal towns and cities must be made, and though by increased painstaking the evil may be partially met, by pressing collections elsewhere in other seasons, the collections in these cities and towns will always rise to so large a proportion as to give this inevitable feature to our financial affairs, so long as our financial year closes as now.

The dangers of such a system are apparent. The first six months of the financial year pass away with small receipts, but the expenditures do not wane in the same proportion. It becomes necessary, therefore, to commence the last half of the year by borrowing large sums in anticipation of receipts to come in at the very end of the year, occasioning not inconvenience only, but the necessity of expending large amounts in payment of interest. These receipts, as has been said, come in large proportions from commercial towns and cities. Let, then, sudden revulsions occur in commercial affairs in the months of January or February, and revulsions in the financial affairs of this body become inevitable. We have strained our present system to its utmost tension. God has mercifully delivered us at the latest moment, but it seems too much like tempting Him to continue the system without some attempts to provide a remedy for evils so manifest and so threatening. It is further worthy of notice, that under the present system the influence of the annual meeting upon the raising of funds is almost entirely lost. We come to our joyous gatherings, and then go home to six months of inactivity. Would it not be better if in some way we could make the incitements of these occasions our aids in the chief harvest time of the year ?

But this is only one view of this difficult question. On the other hand, we have hitherto held our annual meetings in the spring, and the annual meetings of our Associations and State Conventions are adjusted to this arrangement. September and October are crowded with meetings of these bodies, and though it might be hoped that some week in these months would be cheerfully yielded to an imperious necessity, it is only such a necessity which would justify the call for such a concession. Other objections there are, scarcely necessary to be considered in detail, which will occur to every mind. In the face of such objections no change should be made with-

out the gravest consideration. Your committee recommend such consideration, under the light both of our past experience, and of the future developments of providence.

Your committee will only say, further, that should a change at any time be made, they would recommend that the arrangement should involve, as an essential and important part, the holding of a missionary meeting in the month of May, in connection with other leading anniversaries,—a meeting which in their opinion could be made of great interest and importance.

The subject was referred to a Committee consisting of Rev. Messrs. J. W. Parker, of Mass., J. Stevens, of O., H. Fletcher, of Vt., M. Allen, of Mich., A. D. Gillette, of Pa., S. S. Cutting, of N. Y., J. D. Cole, of N. Y., M. J. Rhees, of Del., and Mr. D. M. Wilson, of N. J.,—to report next year.

The Committee, appointed last year, to equalize the apportionment of members of the Board of Managers among the several States, presented the following report, which was adopted.

Your committee are unable to fix upon any plan, or ratio of apportionment, other than that which has already been adopted by the practice of the Union. The committee, therefore, recommend, that the subject be left without any new order being established by the Union, and that the vacancies be filled by men from the States now represented in the Board of Managers, and according to the ratio of apportionment hitherto adopted.

So much of the report of the Committee on Indian missions, as pertains to the Cherokee Mission, was accepted.

The Union proceeded to the election of officers, and of members of the third class of the Board of Managers. *

The Committee appointed for that purpose recommended that the next annual meeting be held in Boston, Mass.; that Rev. William Hague, D. D., of N. J., preach the annual sermon, and that Rev. V. R. Hotchkiss, of N. Y., be his alternate. The report was adopted.

A Committee consisting of Rev. Messrs. B. Stow, D. D., J. G. Warren, and E. E. Cummings, was appointed, to consider the subject of a provision for the support and education of the children of such missionaries as may die in the service of the Union.

The special report of the Executive Committee, on the Reinforcements and Appropriations for 1850-1, was read by the Home Secretary.

REINFORCEMENTS AND APPROPRIATIONS FOR 1850-1.

The missions have sent home estimates of reinforcements and appropriations needed within the year ending March, 1851; and if taken as they stand its expenditures cannot be less than from \$120,000 to \$125,000. The question, therefore, is submitted to this body, Shall the Board assume the responsibility of making the reinforcements and appropriations asked by the missions, or shall their estimates be reduced?

It may be well to state, that every mission is expected to furnish a minute annual estimate of its expenses for the year on which it is about to enter. These estimates are revised, first by the Secretaries and Treasurer, and afterwards by the Executive Committee,—when such items are rejected or retrenched, as may be with the least injury to the missions, until the schedule of appropriations corresponds with the probable receipts for the same year. But the Committee are now perplexed. They are not prepared to reduce the appropriations, or to make them the basis of the year's expenditure.

1. They hesitate to enlarge the expenditure. The ratio of increase in the contributions of the last four years, is not favorable to a large advance the present year. The effort to pay the debt of \$40,000, swelled the donations and legacies of the year in which it was made, to upwards of \$100,000; but that was \$28,000 more

* For a list of the persons elected see a subsequent page.

than the Triennial Convention received in any previous year, and \$42,000 above the average of the four years next preceding the reorganization. In the year ending with March, 1847,—the first of the Missionary Union,—the amount of donations and legacies was \$85,000, and it has risen in no subsequent year higher than \$89,000. The average for each of the last four years, has been \$86,664.91; and little more has been done in the year ending with March, 1850, than to maintain this average. While these statements show an increase of nearly \$30,000, over the average of the four years ending with March, 1846, there is little in them to authorize the expectation of sustaining an advance of twenty thousand dollars in the annual expenditures.

Again: Kindred objects of benevolence will make larger drafts on the contributions of the churches than they have done. The unequalled growth and vast responsibilities of our own country, have invested the work of home evangelization with an interest and importance that must command for it the earnest sympathy of every heart animated by Christian philanthropy or true patriotism. But besides the claims of new States and territories, five of the older States are now engaged in endowing six Colleges and Theological Seminaries; and from these States,—Massachusetts, Rhode Island, New York, Pennsylvania and Ohio,—the Union has received, during the past four years, nearly three-fourths of all that has been contributed to its Treasury. Such enterprises will in the end subserve the evangelization of the world, but their immediate effect will be unfavorable to the foreign missionary treasury. How, then, can an advance of twenty thousand dollars, in the expenditures of the current year, be provided for?

2. But, on the other hand, the Committee are unprepared to reduce the appropriations asked by the missions, for reasons founded in the objects for which the increase is desired, and in the fruits of the missions. The objects are purely evangelical. Mission schools, except the theological, are necessarily of a mixed character, and have always occupied a secondary place among the means of evangelization,—receiving, exclusive of grants made by the United States government for educational purposes among the Indian tribes, no more than a twelfth part of the funds paid into the treasury. It is not for schools that additional means are now sought, but for the sending forth of men to *preach* the unsearchable riches of Christ as God giveth the opportunity. Some of these men have been seeking health under the genial influences of their early homes, and others have been recently appointed to fields in which overburdened laborers have fallen, or are now sinking under their cares. The contemplated reinforcement of the present year, including returning missionaries, is twenty-one,—seventeen of whom will be ready to sail the ensuing summer or autumn, and the Committee have hope of obtaining the services of the remaining four. The new laborers are designed for the Assamese, Burmese, Karens, Chinese and Bassas; and, assuming that Ava can be reoccupied, it would be difficult to decide from which of these nations the additional missionary might be the most safely withheld.

But with respect to the fruits of the missions. They furnish the strongest proofs of philanthropic endeavor and large success. The history of these missions, recently written, commands for them the respect of the Christian world, and we are so thoroughly committed to their support that there seems to be no alternative but to learn how much they need and to supply it. They have just passed through a year in which not one of them is known to have made a retrograde movement; all, with the exception, perhaps, of the Ojibwa, the Ottawa and the Bassa, have advanced; and several of them have made developments of spiritual life and power such as, in some respects, have had no parallel in any previous year.

There have been years in which larger accessions were made to the membership of the churches; but in their influence on the communities among whom they are planted, the number and character of the native laborers, the manifestations of

Christian beneficence among the converts, and the evident approach of native churches towards the power of self-support, the past year has been one of unexampled interest to the missions. These points have received their most impressive illustrations in the Cherokee Mission, among the Indian tribes; in the German and French missions, on the continent of Europe; and in the Karen missions, of south-eastern Asia. The Cherokee Mission is said to number more converts to Christianity, and to exert a stronger influence on the mass of the people, than any other mission among the aboriginal tribes of this continent. The pastors and churches of Germany are sending forth influences that bid fair to confer on central Europe the inestimable blessings of a pure Christianity; and the heroic men connected with the Mission to France, have brought out so many hidden proofs of spiritual power, that multitudes have heard the report of them with unbounded surprise. The Karen Mission at Sandoway, discloses some of the sublimest achievements of modern missionary effort. It tells us of more than forty Christian pastors, who voluntarily agree to depend for their support on as many Christian churches, in the jungles of Arracan and southern Burmah, the richest of which is worth less than a thousand dollars! It tells us, too, of Christian villages in the same regions, in nearly all of which Christian chapels have been built and Christian schools are sustained at the expense of a people who were regarded, only a few years ago, as the outcast race of an idolatrous land. In view of such results, wrought through missions in both hemispheres, can we do less than to give them enough to supply their necessities?

The Committee were instructed, at the last annual meeting, to gather information from all the missions as to the amount of money contributed by the converts for benevolent objects; and in answer to this call the missionaries have sent home many of the most instructive and encouraging statements ever received from their fields. Some of these have been published in the periodicals of the Union, and others are contained in the Annual Report submitted at the present meeting. From them it will be seen that the religion which we send to the nations prompts converts from heathenism to such deeds of beneficence, that to their power, yea, and beyond their power, they are willing of themselves to seek and to seize opportunities to relieve the suffering which surrounds them, and to spread the knowledge of Christ to the regions beyond. This large-hearted benevolence is developed in every mission, in every church, by nearly every member; and as a means of spiritual enlargement and Christian civilization in heathen nations, its great importance will be seen in every year's experience. It should not be lost upon us; but as an evident and precious fruit of wise and faithful missionary effort in time past, it should prove ample encouragement to increased activity and self-denial at home; and, as an example of the power of Christianity to fill the heart with generous impulses even in the most unfavorable circumstances, it might lead us to inquire how far we are under obligation to practise the beneficence which we teach the heathen.

This leads the Committee to state another consideration, in view of which they shrink from reducing the appropriations of the year. There are 3,500 Baptist churches, with 285,000 members, in the home field of the Missionary Union. But one half of the receipts of the past year were the contributions of persons in less than one hundred churches; of the remainder, one half was contributed by less than three hundred churches; and the balance came from about one thousand churches: leaving upwards of two thousand churches with at least 175,000 members that must have contributed absolutely nothing directly for the evangelization of the heathen,—an object which is to be accomplished not by the use of any one means, but by the use of all the means employed in the work of home evangelization.

The duty of doing this work, of preaching the gospel to every creature, in obedience to the great command of Jesus Christ, rests somewhere; and on whom, if not upon American Christians? To whom has it been more freely given? To whom have been more largely committed the means, the instruments and the opportunities

of extending it to the nations? Possessing the rarest facilities for the widest missionary effort, and the ability to meet its largest demands, ought not every church in this land, to be heedful of the voice with which Divine Providence seems audibly to speak, saying: If *thou* altogether holdest thy peace at this time, then shall there enlargement and deliverance arise from another place; but thou shalt be destroyed;—and who knoweth whether thou art come to the kingdom for such a time as this?

With these considerations, which seem alternately to urge them forward and to drive them backward, the Committee pause. Shall they, in view of the blessed history and pressing wants of the missions, and of the power and duty of Christian men and women, advance where God seems to open and lead the way, or, warned by the risks of a sudden enlargement, shall they draw back?

For the Committee,

EDW. BRIGHT, JR., *Cor. Sec.*

Rev. Jonah G. Warren, of N. Y., offered the following resolution, which after an interesting discussion, which occupied most of the session of Friday morning, was adopted.

Resolved, That as members of the American Baptist Missionary Union, we will emulate the spirit and deeds of our faithful missionaries; and prompted by the calls of Providence and our own sense of duty, will respond liberally to the increasing demands made upon our resources, in striving to increase the income of the Treasury for the present year by at least twenty thousand dollars.

The services of designation, in respect to several returned missionaries and missionaries under appointment, were held on Friday afternoon. In the absence of the Foreign Secretary, from ill health, the Home Secretary read the

INSTRUCTIONS OF THE EXECUTIVE COMMITTEE.

The missionaries about to sail for Asia, in company with Rev. Messrs. Wade, Kincaid, Vinton and Bronson, their wives and Mrs. Cutter, are brethren William Ward, Samuel M. Whiting, William Ashmore, and Benjamin C. Thomas. The designation of Mr. Ward and Mr. Whiting is to Gowahatti and Sibsagor—stations of the Mission to Assam, the valley of the Brahmaputra—a field embracing a million and a half of souls, and from which the work of evangelization might be extended northward and southward and eastward, among tribes accessible to the Christian missionary. Mr. Ward goes to the place now made vacant by the death of Mr. Barker, to stand by the side of Mr. Danforth, the only missionary in charge of a station surrounded by a population of more than half a million of people. Mr. Whiting will be associated with Messrs. Brown and Cutter at Sibsagor, a station three hundred miles north-east of Gowahatti, where he will find one laborer absorbed with the great work of translating the Scriptures into Assamese, another with the no less indispensable service of printing them, and some hundreds of thousands of heathen willing to hear “the glorious gospel of the blessed God.” Mr. Ashmore is to join the Mission to Siam, to fill the place once occupied by Mr. Dean and afterwards by Mr. Goddard. There he will receive the fellowship and counsel of brethren connected with the Siamese department of the same mission; but on him will rest the sole responsibility of guiding a church embracing thirty members, and of making the truth known to the thousands of Chinese residing in Bangkok. Mr. Thomas will be connected with the Tavoy Mission, as fellow laborer with Mr. Brayton, in the province of Mergui, and with special reference to the Karens and Salongs. The station thus reinforced will have no more than two missionary families, upon whom will devolve the care of the churches now gathered, and the instruction of unevangelized Karens and the Salongs,—a people living on the islands between Mergui and Pinang, fishermen, lower in civilization than the Karens, yet possessing a written language and furnishing ample encouragement for missionary labor.

Thus every laborer, now set apart to the missionary work, goes to a mission in which are the manifestations of a present God; and each goes to engage in the highest department of missionary service, the *preaching* of Christ and Him crucified.

Dear brethren, these are the fields and this the work of which we put you in charge. In entering upon these fields and in fulfilling this service,

I. Keep ever in mind the design of your appointment. You are sent, in pursuance of the object for which the Missionary Union was constituted, "to diffuse the knowledge of the religion of Jesus Christ." This appointment involves several particulars. You are sent to Assam and Siam and Mergui. Your work is *there*—the foreign not the home work of missions. Henceforward your thoughts, your plans, your labors, and your hopes of usefulness mainly, must be there also. Your influence may not be confined there; your love and faith, your patient continuance in well doing, your constancy in trial and suffering, your limited or abundant success, may incidentally, will *assuredly*, we would say, react on the home field. But this is not the end of your being sent,—to do us good, to do *our home work*. We would value your aid, but we cannot claim it. The work abroad claims *all* your strength. It is greater than our work, and there are fewer to do it. Tell us that you need helpers, tell us that you need the means of efficient labor; but lay on us, and leave on us, the responsibility of sending the men and means.

You are sent to the *heathen* population of Siam and Assam and Mergui. You may meet, at least in Assam, with a community, not of large extent, bearing the Christian name, speaking your own native language, proffering to you the sympathies and courtesies of civilized life, and expecting from you in turn the attentions and services of a minister of Christ. Their distinguished moral worth, their benevolent interest and large liberality in furthering the designs of your mission; their seeming reliance on and cleaving to you, for their own spiritual edification, may assert stronger claims; and pressed by social, generous and even Christian impulses, without due forethought you may bestow on a few already instructed, or with the means of instruction in the way of life, the time and thought that belong to the multitudes of outcasts who throng around them. Unwittingly you may rob the *heathen*. Brethren, you are sent to the *heathen*, you are *debtors* to the *heathen*. Take heed that ye be faithful stewards, defrauding no man, fulfilling the service whereunto you now are appointed.

You are sent to diffuse among these heathen the knowledge of the religion of Jesus Christ; not earthly science, not art, not civilization. These follow in your train. The gospel *promises* the life that now is, as well as that which is to come. But these are not your aim. Your knowledge, the knowledge you seek to communicate, is the knowledge of Jesus Christ; Christ and him crucified; Christ first, Christ last, the alpha and the omega, the beginning and the ending of your mission.

What this knowledge is, what its essential truths, where the depository whence, and whence only, these are to be drawn, what its effectual working and manifestation, and by whose energizing, life-giving power, we need not now rehearse to you. God has called you, as we trust, and by his servants put you into the ministry; who have also extended to you the fellowship of the churches, and given their solemn charge.

II. Keeping distinctly in view the design of your appointment, consider, next, what are the essential preliminaries to its effective prosecution, and spare no personal effort or sacrifice to secure them. The most obvious of these is a knowledge of the language, character, and state of the people to whom you are to communicate the knowledge of Christ. You must know their *language*, not simply to read it, or to understand it read or spoken; but to speak it correctly, fluently, as your own native tongue. And to do this you must mingle and converse with the people. Dictionaries and grammars and reading books and pundits will not do it. They may make you correct critics, but stammering preachers.

Our earlier missionaries, without grammar or dictionary, except as made by themselves, have not betrayed any special unfamiliarity with the languages of the heathen among whom they have preached the word. Every heathen was a teacher, every conversation a lesson. It was the same in respect to the character and state of the people. The sayings and doings of the heathen, their daily employment, their social habits, their religious observances, their civil institutions, the subjects of their ruling thoughts and fears, these were continually under their eye. All sights, all sounds, all associations were linked with the *heathen* whom they sought to instruct and save. And here lay one of the causes of their large success. *This* made them, as concerns success, *native* preachers.

There is no special reason known to us, while these preliminary duties, of which we have spoken, should be urged upon you, Christian brethren, more than upon any other candidates for missionary service. We give them this prominence from a deep conviction of their preëminent importance, and from knowing how liable one is to fail of their adequate fulfilment.

III. Our third suggestion relates to the *doing* of the work for which you are sent,—diffusing among the heathen the knowledge of the religion of Jesus Christ. How shall this work be done? Our answer is, *Preach the word*. As ye go, *preach*. You are appointed of God to the ministry of the gospel. What does this mean? What does the preaching of the gospel mean *at home, among ourselves*?

It does *not* mean writing works for the press. Writing books, good books, for a people just emerging from barbarism; supplanting fabulous and demoralizing legends by providing a Christian literature,—this is to do a good service, a great service; but it is not “preaching the word.”

Writing religious books, or tracts, though full of the word and spirit of the gospel, or even translating the lively oracles of God, is not preaching the word. All this is work to be done. The translating of the Scriptures, and preparation of Christian tracts, are means,—a most important, indispensable means—of diffusing the knowledge of Christ among the heathen, and men must be sent to prepare and use them. But this work does not belong necessarily to the gospel minister; it may be done by others not put into the ministry: and hence translating the Scriptures, the highest order of book-making, is not ordinarily contemplated in setting a Christian minister apart to the missionary work. If made his duty, under the providence of God, it is by a new and special assignment.

Nor does preaching the gospel mean school-teaching. Schools must be taught; but the teaching of *theological* schools even, most suitably committed to gospel ministers, is a service altogether and confessedly distinct from preaching the gospel. We wish to be understood on this point. We ascribe to school teaching, rightly conducted, a most important agency in diffusing among the heathen the gospel of Christ. Schools help in various ways. In addition to the good which they directly communicate in knowledge and discipline, they separate the young to some extent from the revolting abominations of heathenism, encircling them, instead, with the atmosphere and sunlight of truth and purity. They sometimes present to the Christian laborer, his most promising field for culture, the most mellow, most free from noxious weeds, most sure of ripening precious fruits; the more precious as the culture is more constant and prolonged. Schools, too, are nurseries to congregations,—auditories for hearing the word. Of themselves they constitute a most interesting auditory to the preacher; they are *nuclei* for the aggregation of others. They are forerunners often, of the faith of the gospel; though the teaching most common to them is not the gospel, nor, as we esteem it, the necessary precursor of the gospel. But schools may engross, it is quite possible they have engrossed in some instances, an undue proportion of the missionary's time and labor. Apart from their pecuniary expense, drawing largely upon resources demanded elsewhere, they make still heavier drafts, both in teaching and superintending, on strength

and time which were intended to be given to the direct ministration of the gospel. On your part, brethren, it would be an unauthorized substitution, and as unwise, it might prove, as unauthorized.

Preaching the gospel, in the ordinary sense of the term, is not colporting, nor the superintending of churches or preachers. Much of this work may fall to the lot of the missionary preacher. Every preacher may be a colporteur; would that every missionary had native churches and preachers to superintend. But native preachers can not do *his* preaching. Not only should he point, but lead the way. Paul, who had the care of the churches, preached nevertheless as did other evangelists, laboring more abundantly than they all. You, brethren, are not to preach *by proxy*. You are sent to the heathen, face to face; and from *your* lips must fall on *their ear* the words which shall make wise through faith to salvation. See that you make full proof of your ministry; and if the heathen perish, let it not be laid to your charge.

In ministering the gospel orally to the heathen, be careful to render, both in form and faith, *due honor* to God's own appointment. *Preach the word*; it is God's pleasure by the foolishness of preaching to save them that believe. Preach it purely, faithfully; preach it with all plainness and directness; the word of God is the sword of the Spirit; pluck it forth from its scabbard; make it bare. Preach in faith, believing assuredly that the word shall not return void. To some it may prove a savor of death unto death; but so many as are ordained unto eternal life shall believe. Beware of substituting for God's wisdom man's inventions. It has been said by some, the teacher must go before the preacher; man's word before God's word. Believe it not; the gospel can work its own way; this is God's plan. Christianity will civilize; civilization cannot christianize. Apparent failures in preaching the gospel have their own cause. Preach the word faithfully, plainly, not only to your own understanding of what you say, but to the just apprehension of your hearers. See that the very thought, the thought as God meant it, be apprehended by your hearers. See, too, so far as may depend on your instrumentality, that it be not only apprehended but retained. Let it be *lodged* in the understanding of your hearers; *fastened* as in a sure place. This may demand unwearied repetitions, precept upon precept, line upon line; this may circumscribe to comparatively narrow bounds your preaching circuit; the heathen are dull of hearing. Yet if this is God's method, *be* it bounded. Preach to thousands if you cannot to millions. Bear salvation to hundreds if not to thousands.

Illustrations of the justness of the views now presented, are abundantly furnished in the labors and successes of the missionaries now with you. They have wielded this sword of the Spirit, and it has proved mighty. With Burmans and Karens and Assamese, wherever they have gone preaching the word, lo! God has been with them, working with them, and confirming, authenticating the word as his word, with wonders and signs following. In the preaching of the word by them its ministers, he has vindicated the wisdom of his plan, he has verified his faithfulness, he has magnified the riches of his grace. What a multitudinous array of witnesses might they set before us, fruits of their ministry, and of their faithful coadjutors, to attest the power of a preached word, *made quick by God's spirit!* They have wrought other labors, diverse in character and greatly useful; but so far as they have been honored to *win souls*, whether in city or jungle, on hill or plain, by the wayside, in the *zayat*, or in the school, the weapon of their success has been eminently the *preached word*,—*speaking* the word in God's appointed way, to the ear, the eye, the conscience of the stricken sinner standing with them before God.

But there are higher proofs of the preëminent excellence and power of the work to which you are set apart. Jesus Christ, in whom were hid all the treasures of wisdom and knowledge, went about the cities and villages of his missionary field

preaching the gospel; and when his mission was fulfilled, he commanded others to do the same work, throughout and to the end of the world. You know how the first missionaries, under this commission, went forth, and how they labored. Trusting in the promise of Him to whom all power had been given, they demonstrated in every place that the preaching of the cross was none other than "the power of God and the wisdom of God."

Serving the same Lord, authorized by the same commission, sustained by the same promise, animated, as we trust, by the same spirit, you are sent, dear brethren, to preach Christ crucified to the heathen,—to tread "the dark and death-fraught wilderness," bearing a message which giveth light, life—immortality. You go, not knowing the things which shall befall you there; but you will find no spot not embraced within the field of Christian enterprise; none in which the deep sympathy of a multitude of Christian hearts will not reach you; none in which Christ will not be with you as your shield and strength. To Him we commit you; to Him who has said, "I am with you alway;" to Him "who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."

To you, Christian brethren, who are about to return to your missions, we have nothing to say on this occasion in the form of instruction; but we embrace the opportunity to express thus publicly our gratitude to God for all the proofs of his favor towards you. "The right hand of his righteousness" has directed your labors among heathen nations, and crowned them with larger success than you hoped for on entering the missionary service. With health invigorated you again go forth to reap the fields in which you were among the first to cast the precious seed. But how great the contrast between the scenes which now await you and those which met you then! When the oldest of your number first went forth there were to be found in all the Burman empire, the seat of our only eastern mission, three missionaries and a solitary church of eighteen members. Now you go to missions numbering more than one hundred and seventy-five missionaries and native laborers, with sixty or seventy churches, and at least seven thousand Christians to hail your coming. The contrast holds, too, in what you leave at home. Then, by the Baptists of these United States, \$6,000 were contributed in a year for foreign missions; our annual income is now more than \$100,000. Cheered by these contrasts, we separate. We look forward, not with the hope of seeing your faces again on earth; but we look beyond it, expecting to meet you before the throne of Him whom you serve,—there, with its results before us, to contemplate the grandeur and glory of the missionary enterprise and of Him by whom it was planned and perfected.

"Oh then,
Your hearts will glow with gratitude and love!
And through the ages of eternal years,
Thus saved, your spirits never shall repent
That toil and suffering once were yours below!"

The prayer of designation was offered by Rev. Alfred Bennett, of N. Y.

The missionaries then each spoke briefly, after which the President of the Union, in a fervent and effective address, gave them the hand of fellowship in the name of the body. After prayer by Rev. J. Wade, the Union finally adjourned.

The Board of Managers of 1850-1 met after the adjournment of the Union, and organized themselves by the choice of Hon. IRA HARRIS, LL. D., of N. Y., as Chairman, and Rev. Morgan J. Rhees, of Del., as Recording Secretary. After the choice of an Executive Committee and Officers,* and the transaction of some other business, the Board adjourned to meet in Boston, in May, 1851.

* See a subsequent page for their names.

ABSTRACT OF THE THIRTY-SIXTH ANNUAL REPORT.

No member of the Board of Managers, or other person at home, holding an official trust of the Union, has died within the year. Rev. Cyrus Barker, of the Assam Mission, Mrs. S. M. Willsey Osgood, of the Maulmain Burman Mission, and Mrs. L. C. Irish Moore, of the Arracan Burman Mission, have deceased since the last report.

Missionary Rooms.

The professional duties of Rev. R. E. Pattison, D. D., made it necessary for him to decline the service in the Executive Committee, to which he was elected at the annual meeting of the Board, and subsequently Rev. Wm. Leverett and George Cummings, Esq., resigned,—both having removed from the vicinity of Boston. The vacancies were filled by the reelection of Dr. Pattison, who has accepted the appointment, and by the election of Rev. Rollin H. Neale, and Mr. Benjamin Smith.

The Committee have held their stated meetings weekly throughout the year; besides such special meetings as seemed to be required; and the subjects claiming their attention have been disposed of, after much careful consideration, with entire unanimity.

The Committee express deep regret that the illness of the Foreign Secretary deprived them of his usual aid in preparing the necessary papers and Report for the annual meeting,* and the Board of his assistance in the services of their anniversary.

Financial Operations.

The receipts of the year have been as follows:

Donations from Individuals, Churches, and Sabbath Schools,.....	\$83,097 58
Legacies,.....	3,755 42
Income of the Farwell estate,.....	880 80
On account of sale of Grand Rapids land,.....	500 00
Profits of Missionary Magazine,.....	184 20
Interest on Fund for support of Officers,.....	1,219 20
Grants of the United States Government,.....	4,000 00
“ “ American and Foreign Bible Society,.....	9,000 00
“ “ “ Tract Society,.....	2,200 00
	<hr/>
Making the receipts, from all sources,.....	\$104,837 20

The expenditures have been for

Purposes described in the Treasurer's Report,.....	\$84,147 23
Civilization of North American Indians,.....	4,000 00
Translation, printing and distribution of Scriptures in Nellore, Burmah, Assam, Siam, China, France and Germany,.....	9,000 00
Tracts in China, Siam, Assam, Nellore, France and Germany,.....	2,200 00
Salaries of Secretaries and Treasurer,.....	2,100 00
	<hr/>
Making the expenditures of the year,.....	\$101,447 23
And leaving a balance of.....	3,389 97
	<hr/>
	=\$104,837 20

with which the debt existing at the beginning of the year has been reduced to \$21,501 09.

* Since the annual meeting, Dr. Peck has so far recovered as to be able to revise so much of the Report, from which this abstract is made, as pertains to the operations of the missions. Agreeably, however, to the advice of his physician, and the request of the Executive Committee, he will not enter upon the discharge of his official duties until the coming autumn,—the state of his health requiring so long an absence from the Missionary Rooms.

This statement shows the amount received in *donations and legacies*, to be about two thousand dollars less than it was in the year preceding; and the receipts from *all sources* to be \$679 09 below those of that year. Nevertheless the past year has been one of progress: the *donations*, the voluntary contributions of the living for the ordinary operations of the year having been larger than in any other since the organization of the Triennial Convention. The comparative deficiency of receipts is to be ascribed to the fact that the avails of *legacies* have been nearly three thousand dollars less during the past year than they were in the year ending March, 1849.*

The Committee desire to call the attention of the Board to a source of embarrassment in conducting the work assigned them, viz., the practice of making donations for specific objects rather than for the general purposes of the Union. No *missionary* has been assigned to any individual or church since the rules directing the course of the Committee in that particular, were adopted by the Board at Cincinnati; and no injury is likely to result from inviting the Sabbath schools to support the *mission schools*, or from designating a *mission* as the object to which any contribution is to be applied. But when the specifications have reference to objects less general, and involving smaller annual expenditures, there is danger of being led into enterprises of doubtful propriety, and of providing some favorite objects with means beyond any existing demand. So long, therefore, as the entire contributions fall short of the aggregate necessities of all the missions, is it not highly important that the Committee should be free to appropriate them according to the relative claims of the several objects before them? Contributors have an undoubted right to name the purpose to which their gifts shall be applied, and such designations, when made, should be strictly followed. Nevertheless it is a right the exercise of which, when unattended by any discretionary provision, has led to results that it would be well to avoid.

Publications.

Of the last annual report 1,500 copies have been circulated in addition to the Magazine edition of the same document. The paper, on the "Means essential to the right prosecution of the missionary work in churches," has been printed, and 3,000 copies have been distributed.

The Magazine continues to be edited by the Foreign Secretary, and in addition to editing the Macedonian, the Home Secretary has the immediate care of the *publication* of both periodicals. It has been the aim of the Committee to use every means consistent with the principle of self-support, to increase the value and the circulation of both publications. Agencies, at which monthly packages are delivered at the expense of the publications, have been established at twenty-five places in twelve different States; and the monthly issue of the Magazine has now reached 5,000, and that of the Macedonian nearly 30,000. This measure of increase, however, does not correspond with the magnitude of the object for which they plead, or with the influence which they ought to exert.

* The following table shows the amount of donations and legacies from different States in each of the last four years:

States.	1846-7.	1847-8.	1848-9.	1849-50.
Maine,	\$4,676 82	\$5,388 23	\$6,052 28	\$4,576 87
New Hampshire,	2,237 50	2,527 67	2,210 59	1,856 32
Vermont,	1,938 95	2,610 53	1,964 73	1,432 36
Massachusetts,	21,383 94	23,928 42	23,483 47	21,316 48
Rhode Island,	6,185 13	4,613 25	6,444 68	4,671 18
Connecticut,	6,236 61	4,248 45	5,039 74	5,602 06
New York,	20,191 45	22,708 15	24,707 14	25,908 06
New Jersey,	2,181 05	2,625 77	3,229 83	2,286 11
Pennsylvania,	11,352 67	5,147 89	4,806 56	6,340 13
Delaware,	300 00	200 00	200 00	600 13
Ohio,	2,697 31	6,423 00	6,635 85	5,740 52
Indiana,	102 00	854 50	832 01	820 52
Illinois,	369 86	696 49	936 18	1,032 64
Michigan,	968 55	781 63	904 42	579 95
Wisconsin,	73 04	146 75	5 00	
Iowa,	98 34	15 49	43 93	79 35
Miscellaneous,	4,115 01	2,971 39	1,466 58	1,069 32
Totals,	\$85,009 24	\$85,894 42	\$88,962 99	\$86,853 00

The wisdom of discontinuing the gratuitous distribution of the Magazine has been doubted. It is urged that some plan by which every pastor, and every annual contributor of a given sum might receive it without charge, would effectively subserve the missionary work. But such a distribution would depreciate the paying subscription list, and make a direct draft on the treasury of from \$1,000 to \$2,000 a year. The Macedonian has been sent, since the beginning of the present volume, to every pastor, whose address could be ascertained, and not known to receive it in some other way. This has been done for the benefit both of that periodical and of the cause of missions. The same course could be continued at an annual cost of about three hundred dollars, and it is worthy of consideration, in view of its relations to the home work of missions, whether this would not be expedient.

The publishers of Professor Gammell's History of Missions have issued the sixth edition of that work, and sold nearly six thousand copies. Several of our missionaries, to whom it has been submitted, have attested the substantial accuracy of the narrative. It has been received with marked favor both by the religious and literary public, and has met the unqualified commendation of the highest critical journals. As a standard history of our missions, worthily commemorating the past, and fitted to enkindle new zeal for the future, the importance of giving it the widest circulation can hardly be over-estimated.

Agencies.

The general character of the labor performed by agents, the amount of time spent in the service, and the number of churches visited by them, have been about the same as in the previous year,—equal to the service of eight men, each, a little more than eleven months, during which about 950 churches and public meetings have been addressed by them. Returned missionaries have also rendered valuable aid to the cause.

The Committee were also instructed to report at this time, "whether any improvement in the present plan of raising funds for the Union can be made, and if so to report a plan." The plan now relied upon for the supply of the Treasury includes such agencies as are under the direction of the Union, and such as are employed by individuals and churches on their own responsibility. The committee have already stated that they are not now prepared to suggest any essential change in the first class of agencies; and as to the other class of means they are unable to report better than those presented at the last annual meeting. A monthly missionary sermon from every pastor, a missionary periodical in every family, stated contributions from every Christian, a penny-a-week collection in every Sabbath school, and the missionary concert of prayer in every church, will secure to the missions all the money needed to supply every want. This plan is simple, economical, practicable. It has been proved; and when it shall be adopted and acted upon in every place, there will be no need of any other agency, on the part of the Union, than the written letter and printed sheet. But the Committee have learned that the most wisely adjusted frame work has no power to sustain the missionary enterprise, without the animating influence of a living missionary heart. The great desideratum in the home work of missions is such a heart in the bosom of every man who has received a commission from Christ to be his ambassador.

Missionaries Appointed.

The missionaries and assistant missionaries appointed during the year have been, Rev. Harvey E. Knapp, and Mrs. E. R. Keyes Knapp, to the Arracan Burmese Mission, and to labor among the Kemees.

Rev. Harvey E. Campbell, and Mrs. C. C. Conant Campbell, to the Arracan Burmese Mission, and to labor among the Burmese of Ramree.

Miss H. Elizabeth T. Wright to the Maulmain Karen Mission, to be associate teacher in the Karen Normal school.

The individuals above named sailed from Boston on the 18th of October, 1849.

Rev. Eugenio Kincaid, with Mrs. B. McBain Kincaid, has been reappointed missionary to Ava, or some other place in the northern part of Burmah Proper.

Rev. William Ward, and Rev. Samuel M. Whiting, have also been appointed missionaries to Assam; Rev. William Ashmore to the Chinese Department of the Siam Mission; and Mr. Benjamin C. Thomas to the province of Mergui, including the Salongs. These brethren, with the same number of assistant missionaries, are expected to sail the ensuing summer and autumn for their respective stations.

Membership of the Union.

The whole number of members by the payment of \$100 each, is 2,530; of whom 1,873 were made such by churches and other religious bodies, and 639 by their own or the contributions of personal friends.

Maulmain Burman Mission.

Maulmain.—Messrs. Judson, Stevens, and Stilson, Mr. Ranney, printer, and their wives; Mr. Simons, Miss Lillybridge, teacher. 10 native assistants.

Amherst.—3 native assistants.

In this country, Mr. Haswell and wife, Mr. Wade and wife; on their way from Burmah, Mr. Howard and wife.

2 stations, 30 preaching places; 8 missionaries, 8 female assistants; 13 native assistants.

In consequence of the absence of other missionaries, the boarding-school is under the charge of Mr. Stilson, and the English church, of Mr. Simons, who also visits more or less extensively among the Burmese. In other respects the arrangements of the mission are the same as last year. Dr. Judson has charge of the Burmese church, and is carrying through the press his Burman dictionary. The last accounts were that he was seriously ill, and about to try the effect on his health of a voyage to Amherst. Mr. Stevens has charge of the preaching assistants, and of the church, assistants and school at Amherst. Mr. Mason, of the Tavoy Mission, who is at Maulmain, translating the Scriptures into Karen, has generally been among the Burmans, preaching and distributing tracts. The native assistants preach nearly every day at the *zayats* in the city, except when they are sent to remoter stations. At Amherst the Sabbath services are regularly conducted by a native assistant. The number added to the churches by baptism is 19; whole number 212. Of these, 25 are in the English church. The average aggregate attendance on public worship has been about 350. The theological class has four pupils; boarding school, 60 boarding and 40 day scholars; at 5 day schools, the average aggregate is 103 boys, 38 girls; at Amherst, 60. Pages printed, 1,096,900. Whole number from the beginning, 92,590,237. There are 7 fonts of type in native languages, and 6 in English; a font of music, made by a native, and a lithographic and copperplate printing department. Contributions, rs. 3,800.

Maulmain Karen Mission.

Maulmain—(Newton)—Messrs. Binney, Harris, and W. Moore, and their wives; Miss M. Vinton, and Miss Wright, teachers.

In this country Mr. and Mrs. Vinton.

1 station, 7 out-stations; preaching places 35, including 20 in Burmah Proper; 4 missionaries, 6 female assistants; 5 ordained native preachers, 3 teachers, 26 other native assistants.

Mr. and Mrs. Vinton expect to return to Maulmain during this year. Miss Wright, designated to the Karen Normal School, sailed in October. At the annual visitation of the churches, they were generally in a prosperous state. Some had passed through severe trials. All had received additions by baptism: 9 churches had received by baptism 69; total 1,708. The annual meeting of the Maulmain Association, composed of the above named churches, except those in Burmah Proper, and embracing Burmese churches,—in all seventeen churches and branches, with more than a thousand members,—was holden at Bootah on the 10th and 11th of January. The Theological Seminary, in charge of Mr. Binney, completed its eighth session October 1. Number of students twenty-seven; of these 10 were from Arracan or its borders, two from Tavoy, two from Amherst province, and the rest from Rangoon and its vicinity. The studies were the same as in former sessions, and the progress of the pupils satisfactory. Normal school, pupils 36, including 14 girls. They all read English with considerable ease. The oldest class have been through the Old Testament, except the minor prophets, and can answer historical questions from Genesis to Daniel. 19 are members of the church; Sgau boarding school, pupils 50, of whom all but 8 are members of the church: 11 were baptized last term. Pwo Karen school, 33 pupils. Five day schools, 55. Whole number of pupils, except in the seminary, 174. Several schools, not reported, are taught in Rangoon district. Contributions, \$334.46, besides what was given to the poor, and for the chapels.

Tavoy (Karen) Mission.

Tavoy.—Messrs. C. Bennett, E. B. Cross, J. Benjamin, and their wives. Ten out-stations. 14 native preachers and assistants.

Mergui.—D. L. Brayton, and Mrs. Brayton. Four out-stations. 5 native assistants. F. Mason and Mrs. Mason, temporarily at Maulmain.

2 stations and 14 out-stations; 6 missionaries, 1 a printer, and 6 female assistants; 19 native assistants.

Mr. and Mrs. Benjamin arrived in Tavoy in April of last year. Mrs. Brayton, on the recovery of her health, sailed for Burmah in October. Mr. and Mrs. Wade return to Burmah the current year; but are expected to labor in connection with the Burman mission at Maulmain. The several churches have been visited by the missionaries. Those in the northern section were found in an unsettled and somewhat dilapidated state, in consequence of the dispersion of the people through fear of the small pox. The six churches in the neighborhood of Pyeekyah were in a more prosperous state. Those in the south were in a less orderly condition. Several of the churches have erected new chapels or repaired the old. The number baptized in Tavoy and out-stations is 25; whole number 872; in Mergui and out-stations 11; whole number 61. Total in the Tavoy mission 933. The whole number of schools, including 4 boarding schools, was 20; pupils 377. Genesis and the Psalms have been printed in Sgau Karen, and the Karen and English vocabulary. Whole amount of printing reported, 2,096,960 pages; of issues, 849,676. Donations to the Tavoy Missionary Society, rs. 669. 12.3, of which rs. 204 were from native sources.

Arracan Mission.

Akyab.—C. C. Moore, L. Ingalls, on his way to the United States. Out-station.—*Cruda.*

On their way to the station, Mr. H. E. Knapp and wife, designated to the Kemees, and Mr. H. M. Campbell and wife, to the Burmese in Ramree district.

2 stations, 1 out-station, 4 missionaries, 2 female assistant missionaries: 1 native preacher and 5 other native assistants.

Mr. and Mrs. Moore arrived at Akyab last year, March 5. Mrs. Moore died the 5th Nov. following. Messrs. Knapp and Campbell with their wives reached Madras, Feb. 3, and are probably now at their stations.

Mr. Ingalls on his way to the United States. A mission chapel at Akyab has been completed at a cost of rs. 1,200. The liberality of the native converts and English residents in subscribing to the work was very striking.

The most cheering prospects are opening before the mission in Arracan. Mr. Ingalls remarks: "I have never seen so many indications of good in Burmah since I entered the empire as now. We are daily at the work of demolishing the false system that now enslaves these multitudes. Some of the most talented Burmans, though not publicly Christians, join us and deal heavy blows. There is a widespread impression that Boodhism is a system of lies and deception, and that the religion of Christ will soon prevail. Many have forsaken idolatry who have not yet embraced Christianity. Since the last report twenty-two have been baptized, and five have died."

The native assistant at Cruda having died, another has taken his place, who is sustained by the church at Akyab. There is a school among the Kemees, who are anxiously expecting their missionary. At Ramree, 300 or 400 come daily to hear the gospel. The native assistant, Moug Pyoo, was ordained with reference to this field of labor, and entered upon his work in January.

Sandoway Mission.

Sandoway.—E. L. Abbot, Messrs. J. S. Beecher, and H. L. Van Meter, and their wives.

1 station; 36 out-stations; 3 missionaries; 2 female assistant missionaries; 44 native preachers and assistants.

Mr. and Mrs. Van Meter, since their arrival at Sandoway, have been engaged in studying the Pwo Karen. Their coming was celebrated with great rejoicings.

About 300 are connected with the Sandoway churches, and 200 waiting for baptism. A small school was organized during the rains; 2 or more Pwo assistants were employed in preaching.

In the Sgau department, the number of churches at the close of 1848 was 36; native preachers, 44; scholars in the day schools, 421. Baptisms during the same year, 373. Whole number of members reported, 4,341; estimated, 4,500. Number baptized in connection with the Sandoway Mission from the beginning, more than

5,500, of whom 700 or 800 have died. There were also reported 5,124 unbaptized Christians, maintaining a religious life, only not baptized; 12 substantial chapels completed, besides nearly 20 of an inferior order. There are but few cases of discipline. Additions are made year by year; day schools are established in nearly every village. 40 native assistants are studying with Mr. Abbott. The converts manifest a rare spirit of liberality. They have been particularly encouraged to contribute to the institutions of education and religion among themselves. In 1848 they sustained for a period of four months or more, nineteen schools, with an average of twenty-two scholars. In nearly every Christian village they have erected houses for worship, which are durable and commodious in proportion to the number and ability of the converts. During Mr. Abbott's absence, the Christians of two villages, by their own contributions, and almost entirely by their own labor, erected two chapels, either of which could not have been built by the mission for less than \$400. Besides this, they supported three preachers, at an expense of about sixty rupees each, and two schools, one of seventy-five and the other of fifty scholars. One of these churches then numbered about sixty families, and the other forty. Some of the churches now support their pastors entirely. In 1848 forty native assistants were supported in connection with the Sandoway station, at an expense to the Union of only 600 rupees.

Two attempts have been made by Mr. Abbott to enter Burmah, though unsuccessful. He holds himself in readiness to make another attempt at a moment's warning.

Mission to Siam.

Bangkok. (Siamese department).—Messrs. J. T. Jones, and S. J. Smith, Mr. J. H. Chandler and wife. Mrs. Jones, and Miss H. H. Morse.

(Chinese department).—4 native assistants.

1 station and 2 out-stations; 3 missionaries and 3 female assistants: 4 Chinese assistants.

Mr. Smith arrived at Bangkok May 23. There is a great demand for Siamese books, and they are becoming widely scattered in the country. The printing of the New Testament is completed as far as Romans. The Old Testament biography has been revised and enlarged, and more than three-fourths of a new edition of 3,000 copies exhausted. Total printing in Siamese, 2,214,167 pages, 12mo. A school for girls is instructed by Mrs. Chandler and Miss Morse, and one for boys by Mrs. Jones.

There was never a time perhaps when the people of Siam were so accessible to missionary efforts as now. Missionaries are free to travel throughout the country, and books are taken, and it is believed read, by all classes, from the lowest of the people to the king on his throne.

The care of the Chinese church has devolved on the Siamese missionaries. Rev. William Ashmore, of Ohio, will sail the present season to take charge of this department, which greatly needs such help. The church was commenced in 1833 with the baptism of 3 persons. The number baptized since is 61; during the last year, 4; 4 have died. The out-stations have been sustained by the assistants. The members who live on the mission premises have daily worship.

The church have exhibited a degree of liberality strongly evincing their sincerity. The members are generally poor. The income of Hongkit, about eighty-four dollars a year, was double that of any other native Christian; yet they contributed in 1848, for the spread of the gospel, nearly forty-two ticals, about two ticals, or one dollar and twenty cents for each member, exclusive of donations for sick and indigent members, burials, &c. The same year 202 ticals were paid for building an asylum, &c., for aged and infirm members, of which the church gave sixteen. The remainder was contributed by British merchants, missionaries, and others. In 1849, Hongkit, the principal assistant, was supported without expense to the mission treasury, at 144 ticals per annum; also two schools, male and female, containing twenty or thirty pupils, who were taught, and furnished with books and paper, and more or less with food and clothing, for more than half the year.

Mission to China.

Hongkong.—Messrs. W. Dean, J. Johnson. 3 out-stations. 3 native assistants.

Ningpo.—Messrs. J. Goddard, E. C. Lord, D. J. Macgowan, M. D., and their wives. One out-station.

2 stations and 4 out-stations: 5 missionaries, 1 a physician, and 3 female assistant missionaries; 4 native assistants.

Preaching has been maintained at Hongkong and the out-stations. Also a Bible class and daily worship at the mission premises. Services at Hongkong have been attended by from 30 to 50 Chinese. There is a boys' school of twenty pupils at Tu

kia wan, taught by Ko A Bak, of twenty pupils. Matthew with notes has been revised and reprinted, 3,000 copies, and the first five chapters of Genesis. Acts revised, has been printed, and John's Gospel reprinted, besides about 20,000 copies of different tracts.

The church was established in 1842. Converts were taught from the beginning their duty to contribute of their substance, to aid in the conversion of others. The contributions at the monthly concert have been as follows:—In 1843, \$32.09; '44, \$84; '45, \$25.24; '46, no report; '47, \$20.12; '48, 39.81; '49, nine months, \$30.13,—besides \$40 towards building a chapel at Tung Chiú. The entire property of the native members of the church does not exceed \$1000, and the annual earnings of each man are on an average less than \$80.

All the missionaries at Ningpo have been sick, but are recovered. The preaching has been attended by 50 or 60 Chinese. Mr. Lord and Dr. Macgowan both have Bible classes. The latter has attended to 12,956 Chinese patients during the year. The day-school of Mr. Lord numbers 15 to 25 pupils. Worship is sustained at out-stations; at one place the gospel is preached in the temple of the tutelary god of the city. By their contributions at the monthly concert (\$84), the native converts support an assistant there. Two tracts have been printed here and distributed, besides 1,322 copies of portions of the Bible, containing 42,020 pages, 47,364 pages of tracts.

Assam Mission.

Sibsagor.—Messrs. Brown and Cutter, and their wives; Mrs. Cutter now in this country.

Nowgong.—Mr. Stoddard and wife. One other female assistant. Mr. Bronson and wife now in the United States.

Gowahatti.—Mr. Danforth and wife, Mrs. Barker now on her way to America.

3 stations; 5 missionaries, 1 a printer; 6 female assistant missionaries; 1 other female assistant, and 4 native assistants.

Mr. and Mrs. Barker embarked for the United States Oct. 29. Mr. Barker died at sea Jan. 31. Mrs. Brown arrived at Sibsagor June 18th. Mr. and Mrs. Bronson and Mrs. Cutter are expecting to return to Assam in July. Mr. William Ward of Madison University, appointed to join the station at Gowahatti, and Mr. S. M. Whiting, of Newton Theol. Institution, to the station at Sibsagor, will sail also in July. These brethren are sent forth with special reference to preaching the gospel. At Sibsagor 2 converts have been baptized. The third edition of the New Testament has been printed, and the Hymn Book enlarged one third. Mr. Brown will now devote himself to the translation of the Old Testament.

At Nowgong, Mr. Stoddard has been alone in charge of the station during the year. In the Orphan Institution are 40 scholars, of whom 10 are girls; 5 of the pupils have been baptized and 2 have died. The school includes children of all the Hindoo castes. The church is prosperous. For many months a serious feeling has been manifest among the boys and girls.

At Gowahatti a brick building has been erected for the girls' boarding school. The school is flourishing. The boys' school is doing well, pupils 40.

There is a great demand among the people for schools. Some time since, thirty very promising lads from twelve to fifteen years of age, came thirty miles to the station. They were the representatives of eighty, who had formed themselves into a school, and came to beg for books and a teacher. They were dismissed with a few copies of Luke's Gospel, and a promise to visit them,—the only encouragement which could be given. The entire district is accessible to the preaching of the word.

A large and interesting field is opening for spiritual cultivation from Nowgong station, among the Mikirs, Nagas, Kukis, and Garrows, mountain tribes on the south-eastern borders of Nowgong district. Several British military posts have been established among them, and two schools; and several thousands of them acknowledge British authority, and ask for British protection. They speak a dialect of their own, and do not understand the Assamese. A young and promising girl from these hills is now in the Orphan Institution.

Native youth have indited the most affecting communications to the Christians of America, praying for Gospel truth. "The Assamese people," says one of them, "are not dying for worldly riches, but they are dying for the bread of life, which came down from heaven, not alone for the Americans, but also for the poor heathen." "More than two thirds of the country," says another, "is lying destitute for want of preachers; therefore it is a very great grief to our souls; for the Lord Jesus did not pour out his precious blood on the cross for us only, but for all the world, i. e., for every one that believeth on him. But how can they believe unless they hear the gospel? And how can they preach unless they be sent from American churches?"

Mission to the Teloogeois.

Nellore.—Messrs. S. S. Day, L. Jewett and their wives. Mrs. Day resides in this country.

1 station, 2 missionaries, 1 female assistant missionary; besides Mr. Van Husen and wife in the United States.

This station was established in 1840, and left by the last of the missionaries in Dec. 1845. When left there were 5 schools, numbering an average of 25 scholars, and a church of 6 or 7. Messrs. Day and Jewett arrived at Nellore in April, 1849. The first view was discouraging, but it is now a promising field. The fragments of the church having been subjected to discipline, have been restored, as the nucleus of other additions. Schools are in great request. Over 250 pupils receive daily Christian instruction. The Sabbath school numbers 200. There are 8 day schools, for boys. Christian books are used in them.

Previous to June last, the missionaries had been at three heathen festivals, one of which called together, as was supposed, 30,000 or 40,000 persons. They preached to individuals and to groups, amounting in all to several thousands, and distributed many Christian books. Not a copy of a bound volume was torn, nor a disrespectful word uttered concerning the missionaries or their religion. On the Sabbath, Mr. Day preaches in the chapel, and Mr. Jewett goes out into the highways, calling upon people to forsake their idols and turn to the true God.

A few inquirers exist, but no conversions are known to have occurred. Brahminism is declining. There is a remarkable movement among the Mohammedans,—a great spirit of inquiry and interest in becoming acquainted with the Christian Scriptures.

Mission to the Bassas.

Bexley.—J. Vonbrunn, and 2 other native assistants; 2 out-stations, 2 native assistants. Mrs. Clarke and Mrs. Crocker in the United States.

The school at Bexley numbers 23 pupils, Little Bassa 16. The pupils make good progress, and the converts adorn their profession. The native Christians have conducted the mission for nearly two years. But it needs the supervision of American missionaries. The Committee are in correspondence with one or two individuals, who it is hoped will go to Africa.

Mission to France.

Department of the North.—Douai.—Mr. and Mrs. Willard; 6 native preachers; 8 or more native assistants.

Department of the South.—Lyons.—Dr. and Mrs. Devan; 1 native preacher; 2 colporteurs. 10 stations, 8 or more out-stations, preaching at more than 60 places, 2 missionaries, 2 female assistant missionaries; 17 native preachers and assistants.

The French Mission has been divided into two departments,—the northern, under the charge of Mr. Willard, at Douai, and the south-eastern, under the charge of Dr. Devan, at Lyons.

The labors of Dr. Devan at Paris continued thirteen months. The field was one of great difficulty, but was cultivated with untiring activity. During his stay Dr. D. baptized five individuals in the city, three men and two women. A man was also baptized who came in from an out-station, and two others show evidence of piety, but for personal reasons were not baptized.

In the northern department the efforts of the native laborers are attended with increasing success. The first association of French Baptists was formed on the 6th of June. In October, a ministerial conference was organized, from which much benefit, both to the ministers and churches, is anticipated. Mr. Willard writes: "The Spirit of God is abroad in this land, turning the hearts of these perishing multitudes to the Saviour of sinners. Our brethren are so entirely occupied that they seldom send me any details. They come home from their courses at midnight, and in the morning they sometimes scribble a line to say that all goes well,—and start again on a new course. The encouragement is very great here now; I wish we had a few more men of the right stamp. But I am persuaded the Lord will find them for us when he judges it best."

The number of French brethren employed in this department is fourteen,—six ordained ministers. During the past year fifty-eight were baptized, and seventy-two additional candidates for baptism reported; whole number of members, 211.

In the south-eastern department great spiritual destitution exists, but great encouragements have appeared. At St. Etienne is a congregation of 1,000 or 1,200 persons,

to whom Mr. Geyer, a German by birth, but speaking French fluently, was accustomed to preach once every Lord's day. He was ordained two years ago, and was in the service of the Geneva Evangelical Society. He opened a correspondence, through one of our colporteurs, with Dr. Devan, and the result was a request for baptism. On the 17th of April, 1849, he was baptized by Dr. Devan, and immediately baptized five of his congregation, who assented to the same confession of faith, and were the next day organized into a church.

Mr. Geyer was immediately employed by Dr. Devan as a native laborer, to be assisted by two of his church as colporteur evangelists. The church consists of seventeen members. The congregation is increasing. One of the laborers says: "I see amidst all the darkness that surrounds us, that the Lord has a great people at St. Etienne. Let us press into the ranks, pray the Lord for his blessing, and labor in his name."

Mission to Germany.

Hamburg.—Messrs. Oncken and Schaufller, Jr.

Berlin.—Mr. G. W. Lehmann.

34 stations, 60 or more places of stated preaching; 3 missionaries, 28 other native preachers and assistants, and several colporteurs, &c. The net addition to the number of native preachers and colporteurs is 13.

The tidings received from this mission since the last report are of a cheering character. The political revolution in Prussia secured the perfect equality of all religious sects, and the brethren, not knowing how long their freedom might last, set themselves earnestly to improve it. "About forty missionaries and colporteurs," says Mr. Oncken under date of December 14, "nearly half a million of tracts and other publications, and 22,000 copies of the Holy Scriptures, have during the year now drawing to a close, disclosed the untold tale of Christ's love to sinners, among the millions in Germany, Denmark, Sweden, Hungary, Austria, Holland and Switzerland."

The church at Ham burg numbered at the close of the year 456 members; 112 were added during the year, and others at its close were waiting for baptism. Many from this church go out as colporteurs into the neighboring cities and villages, where they gather Sabbath Schools, conduct religious services, and engage in religious conversation. Mr. Schaufller has been appointed one of its three pastors, to relieve Mr. Oncken, whose labors impair his health.

At Halsbeck, in the Duchy of Oldenburg, twenty-seven have been baptized, and a church organized. More than seventy have been baptized in this region during the year. In Hesse Mr. Oncken has baptized thirteen. "Ten years ago," he says, "I baptized by night the first five converts at Marburg, and now there are about two hundred believers joined in Christian fellowship in different parts of the country."

The net increase of the church in Berlin the last year was thirteen. The out-stations are in a more flourishing condition. The increase of the fifteen churches in Prussia, with fifty-four places for stated preaching, was 179; the whole number of members 1,016. The church at Stolzenburg, in East Prussia, was formed last year, and at its close numbered seventy persons.

The total number of baptisms reported in Prussia was 258; in the German mission 453. The number of members in the mission is estimated at 2,800. The fruits of religion are manifest among them, and are confessed by those without.

Mission to Greece.

Corfu.—Mr. and Mrs. Arnold, Mrs. H. E. Dickson.

Piræus.—Mr. and Mrs. Buel.

2 stations, 2 missionaries, 3 female assistants.

Two were baptized at Corfu, July 4. One of them is now studying with Mr. Arnold preparatory to evangelical labor. An English service is held on the Sabbath; the Greek congregation is small. The church consists of 5, exclusive of the mission family. At the weekly lecture and monthly concert about 15 attend. The missionary collections average \$3.50 at the concert. The contributions for 16 months were \$155.11. Mrs. Buel has continued her classes week days and Sabbaths, and visited the sick and afflicted. Among Mr. Buel's hearers are some of the most considerable characters in the community. At Zante and Patras things are favorable. Applications have been made for baptism from both places. There is a Bible class at the latter. The seal of divine approval seems to be set upon the mission.

Mission to the Ojibwas.

Sault de Ste. Marie.—Mr. Bingham and wife.

Tikuamina.—Mr. Cameron; one native assistant.

2 stations, 1 out-station; 2 missionaries, 1 female assistant, 1 native assistant.

The day school at St. Mary's is prosperous;—attendance, 53. The Sabbath school and Bible class have both been sustained. Mr. Bingham preaches every Lord's day through an interpreter. Mr. Cameron has labored at Tikuamina and the out-stations. The church numbers 30, besides 12 or 15 at the out-station. Two have died,—one, a woman 80 years of age, the first Ojibwa convert. Her faith in the Redeemer was unshaken, and her pathway brightened as she drew near to her journey's end. The condition of the members generally as to spirituality, is more favorable than at the last report.

Ottawas in Michigan.

Richland.—Mr. and Mrs. Slater.

1 station, 1 missionary, 1 female assistant missionary.

The number of Indians at this station is 104. They have a chapel with a cupola and bell. The church numbers 18, and there are some candidates for baptism. The school has made good progress. Two of the scholars are acting as interpreters and teachers at other missionary stations. Mr. S. preaches to the white people Sabbath afternoons, and to the Indians morning and evening without an interpreter. There is also a Sabbath school. One member has died in Christian triumph. The tribe is wasting away, and much discouraged. They are considering the subject of removing to the Indian territory.

Shawanoë Mission.

Shawanoë, Delaware, and Ottawa.—Messrs. Barker, Pratt, Meeker, and their wives, Miss E. S. Morse, Mrs. J. T. Jones.

3 stations, 3 missionaries and 5 female assistants; 3 native assistants.

The boarding school at Shawanoë remains nearly the same as last year. In the moral training of the scholars, the mission has received important aid from the parents. The religious services have been sustained as usual, and portions of the Bible translated have been circulated. There is a gradual giving way of paganism. Five have been added to the church of Shawanoë. Present number 34. Contributions, \$21.37.

At Delaware, the school is in a very promising state. Heathen Indians wish to put their children under Christian instruction. Three have been baptized. Present number in the church 26.

At the Ottawa station is no school. Preaching is regularly maintained, and English preaching occasionally at the Sac and Fox agency. Church members 59. Baptized 2. Died 2. Contributions for the poor \$75; to sustain a native assistant \$100. Some printing is done. The Indians are becoming more and more civilized every year. Nearly every man and woman in the nation lay aside their employments on the Sabbath, and they have become strictly temperate, industrious, honest and moral.

Mission to the Cherokees.

Messrs. E. Jones, W. P. and H. Upham, and their wives.

5 stations, 7 out-stations; 3 missionaries, 1 a printer, 1 a teacher; 3 female assistants; 6 native preachers.

The mission has enjoyed rich spiritual prosperity; 118 have been baptized. Number of church members estimated 1,200. Two native preachers have been ordained. Special religious meetings of several days have been held at several of the stations and out-stations. At one of them 1,200 or 1,300 persons were present. An intense and continued interest has been manifested over an extent of country of about 100 miles from north to south, and from 50 to 100 from east to west. The epistles to the Romans and Hebrews (5,000 copies) have been printed during the year; 1st Corinthians is in type; also a tract in Cherokee. The school at Bushyheadville numbers 65, of whom 12 are boarding scholars. Two have received certificates as teachers in the national schools.

TABLE OF MISSIONS AND STATIONS OF THE MISSIONARY UNION, 1849-50.

Missions.	Stations.	Out-stations.	Missionaries.	Female assistants.	Total missionaries and assistants.	Native preachers.	Other native assist.	Total native preachers and assistants.	Churches.	Baptized.	Present number.	Boarding schools.	Pupils.	Day schools.	Pupils.	Theol. schools.	Pupils.	Normal schools.	Total schools.	Total pupils.	Pages printed.
Maulmain Barman,.....	2	.....	8	6	16	.....	13	13	8	19	212	1	100*	6	.....	1	.....	.....	8	345	1,096,900
" Karun,.....	1	7	4	4	10	5	29	34	9	83	1,708	1	55	5	36	1	.....	.....	9	201	2,096,960
Tavy,.....	2	14	5	5	10	1	18	10	13	69	933	4	129	16	.....	.....	.....	20	377	.....
Aracan,.....	1	.....	4	6	6	1	5	6	2	22	55?	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Sandaway,.....	1	35	3	2	5	44	.....	44	30	573	4,500?	1	70	20?	.....	.....	.....	.....	21?	495?	.....
China,.....	1	2	3	3	6	1	7	4	1	4	99	.....	.....	2	.....	.....	.....	.....	.....	25	2,214,167†
Shan,.....	2	4	5	3	8	.....	7	7	2	1	27?	.....	.....	3	.....	.....	.....	.....	3	60	890,384?
Assam,.....	3	.....	5	6	11	1	3	4	3	7	57?	2	80?	20?	.....	.....	.....	.....	22?	700?	.....
Telooogo,.....	1	.....	3	3	6	.....	.....	.....	.....	.....	.....	.....	.....	10	.....	.....	.....	.....	10	250	.....
Whole number in Asia,.....	15	64	40	38	78	53	78	131	69	531	7,521	10	462	82	1,924	2	.....	1	36	95	2,453
Bassa Mission, (Africa,).....	1	2	.....	2	2	1	4	5	1	3	20	1	20?	2	40	.....	.....	.....	.....	.....	60?
Mission to France,.....	10	† 8?	2	2	4	7	10	17	18?	76	228	.....	.....	.....	.....	1	.....	.....	.....	.....	4
" Germany,.....	34†	.....	3‡	3	3	.....	28	28	40?	500?	2,800‡	.....	.....	.....	.....	1	.....	.....	.....	.....	.....
" Greece,.....	2	.....	2	3	5	.....	.....	.....	1	2	10?	.....	.....	1	60?	.....	.....	.....	.....	.....	1,342,000
Whole number in Europe,.....	46	8?	7	5	12	7	38	45	59?	578	3,038	.....	.....	1	60	1	.....	.....	2	64	.....
Mission to Ojibwas,.....	2	1	2	1	3	.....	1	1	2	.....	45?	1	7	1	50	.....	.....	.....	.....	.....	.....
" Ottawas in Michigan,.....	1	.....	1	1	2	.....	.....	.....	1	.....	18	.....	.....	1	30	.....	.....	.....	.....	.....	57
" Shawanoe, &c.,.....	3	.....	3	3	6	2	1	3	3	10	119	2	43	.....	.....	.....	.....	.....	.....	.....	30
" Cherokeees,.....	5	7	3	3	6	6	.....	6	6	118	1,200	.....	12	1	53	.....	.....	.....	.....	.....	43
Whole number in America,.....	4	8	9	10	19	8	2	10	12	128	1,382	3	62?	3	133	.....	.....	.....	.....	6	195
Totals,.....	17	82	56	55	111	69	122	194	141	1,297	11,958	14	544	88	2,457	3	.....	1	36	106	2,772
																					7,814,411

* Including forty day pupils.

† Also 2,500 tracts in Chinese.

‡ Number of preaching-places, more than sixty.

§ Natives Germany.

|| Full returns would show a larger number.

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ABSTRACT OF THE TREASURER'S REPORT.

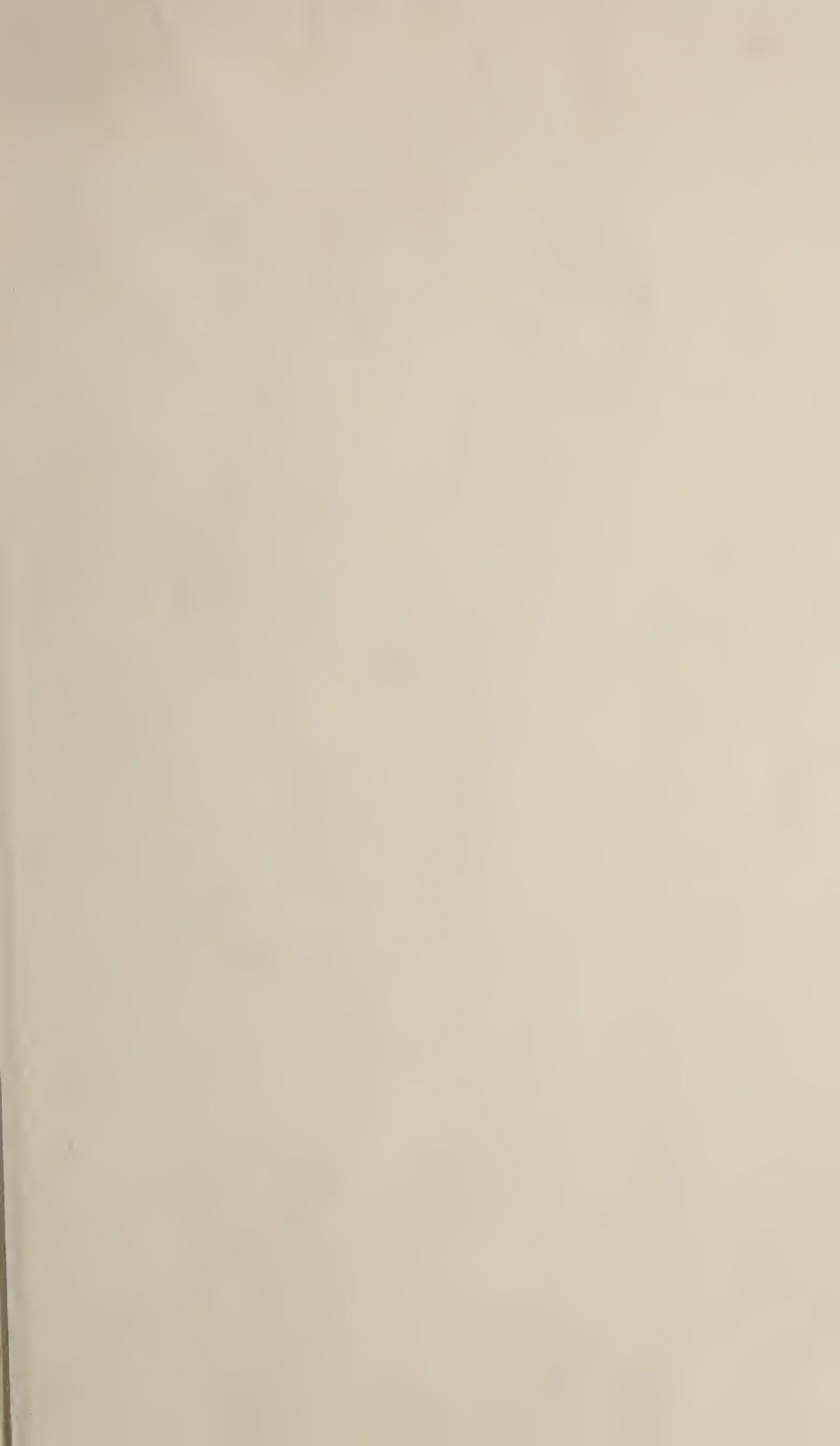
Expenditures of the Missionary Union for the year ending March, 31, 1850.

Paid on account of the Asiatic Missions, viz. :—			
"	"	"	Burman Mission,.....\$26,194 21
"	"	"	Assam ".....9,939 19
"	"	"	Siam ".....2,886 83
"	"	"	China ".....10,038 65
"	"	"	Teloogoo ".....1,721 25
			\$50,780 13
"	"	"	Mission to West Africa,.....1,584 63
"	"	"	European Missions, viz. :—
"	"	"	German Mission.....3,334 29
"	"	"	French ".....6,690 15
"	"	"	Greek ".....3,016 98
			13,041 42.
"	"	"	Indian Missions in N. America,.....4,072 85
"	"	"	Agencies,.....7,139 47
"	"	"	Salaries of Secretaries and Treasurer,
"	"	"	including clerk hire,.....2,985
"	"	"	Publications,.....767,41
"	"	"	Miscellaneous expenses,.....3,776 32
			14,668 20
			\$84,147 23
Balance for which the Union was in debt April 1, 1849,.....			24,891 06
			\$109,038 29

Receipts of the Missionary Union for the year ending March 31, 1850.

By Donations, as acknowledged in the Magazine,.....		\$83,097 58	
"	Legacies, " " " " " ".....	3,755 42	
			\$86,853 00
"	Received on account of the Grand Rapids claim, Mich.....	500 00	
"	" from the Magazine,.....	184 20	
			\$87,537 20
Balance for which the Union is in debt April 1, 1850.....			21,501 09
			\$109,038 29

NOTE.—Certain errors in the June number of the Magazine, which must have been noticed by our readers, make it pertinent to state that in consequence of the illness of one of our Secretaries and the absence of the other, it went to press without the usual revision. The table of donations is deferred to the next number, for want of space in the present issue.



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Missionary Magazine

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